WORLD CALL

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What Lies Ahead for the Congo?

Interview with
ROBERT G. NELSON

☆

Salute to Women in the Mission Field

WM. H. MCKINNEY

☆

What Do Disciples Believe—and Why?

HOWARD E. SHORT

☆

MARCH 1957

☆

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WORLD CALL

International Magazine of Disciples of Christ

The Cover

Members of the Christian congregation at Noveleta in the Cavité Province of the Philippines (near Manila) as they come from worship appear on our cover. The scene was photographed by Figueras from Black Star. This issue, which features the Christian world mission, carries articles on the Philippines by Leonard J. Brummett, Juan F. Santos, Norwood B. Tye and Mrs. Hubert Reynolds. Mrs. Virgil A. Sly writes of her visit to Thailand and the Philippines. Robert G. Nelson, new secretary for the United Society's department of Africa, shares with World Call readers his impression as to what lies ahead in Congo.

Hidden Answers

1. How many Congolese are in the Equator Province of Belgian Congo?
2. What historic event occurred in the Philippines in 1948?
3. What nationalities participated in World Communion Sunday services in Thailand?
4. Describe the African home in which Faith McCracken lives.
5. What missionary work is done among the Tinguians and Apayaos?
6. How many women carry responsibilities for the Assembly at Purdue University?
7. What study is the Panel of Scholars making?
8. In what ways can citizens extend their influence beyond election day?

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Contents

Editorials 7

What Lies Ahead for the Congo? . . . . . *An Interview with Robert G. Nelson* 9

When Children Learn of Jesus' Death . . . . . *Richard E. Lentz* 12

Filipino Christians Want Church Union . . . . . *Juan F. Santos* 13

Younger Churches Lead in Unity and Fellowship . *Florence M. Sly* 15

What Do Disciples Believe—and Why? . . . *Howard Elmo Short* 17

The Fertile Mountains . . . . . *Leonard J. Brummett* 19

Women Make Ready for Quadrennial . . . . . *Louise Moseley* 22

A Salute to Women on the Mission Field . . *William H. McKinney* 24

World Christianity in Focus . . . . . *Gaines M. Cook* 26

Beauty from Baked Clay . . . . . *Norwood B. Tye* 27

Directory of Foreign Missionaries of U.C.M.S. 28

An Unforgettable Family . . . . . *Frank E. Davison* 29

Women of the Filipino Church . . . . . *Harriet R. Reynolds* 33

Three Disciples Serve in Nepal 40

"Who Shall Separate Us . . . ?" . . . . . *Geraldine Sartain* 43

We Would Be Building . . . . . *Roy Griggs* 44

Regular Features

Global Highlights 2

Beneath the Spire 6

Social Trends 16

Book Chat 18

Classroom and Campus . . . 30

News Room 32

Echoes from Everywhere . . 34

Worship Service 35

In Memoriam 35

Adult Mission Study 36

Youth and Missions 37

Here and There 48

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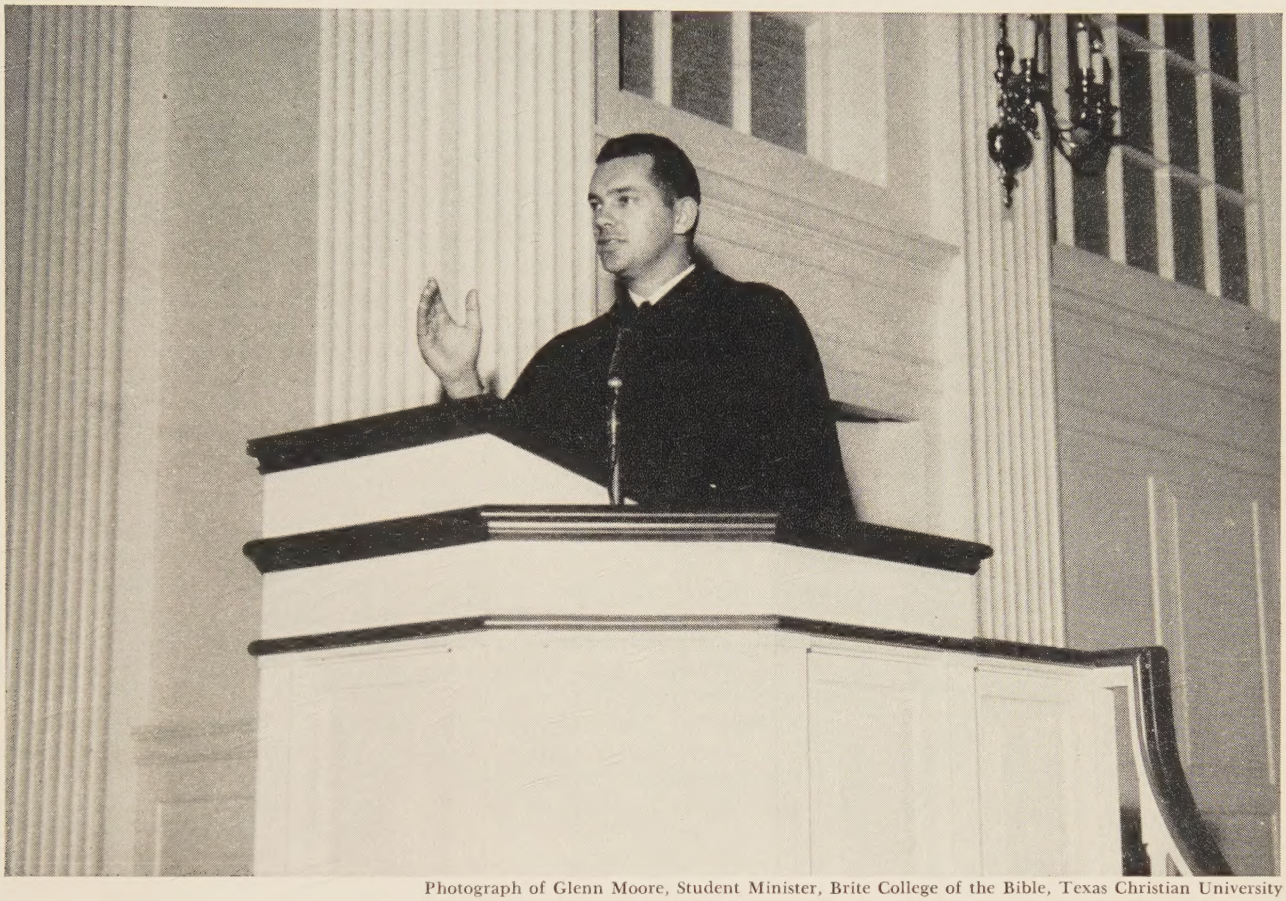

Photograph of Glenn Moore, Student Minister, Brite College of the Bible, Texas Christian University

The need for well qualified ministers is great and will get greater.

The Church alone has the responsibility to provide for its leadership.

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Global Highlights

News of the World Through the Eyes of the Church

John L. Davis Named Chapman College President

ORANGE, CALIF. — John L. Davis, dean of Hiram College in Ohio, becomes president of Chapman College here on March 1. The announcement was made by J. E. Wilkinson, chairman of Chapman's board of trustees and acting president.

Dr. Davis

Dr. Davis succeeds George N. Reeves, who retired from the post on Oct. 1, 1956, to assume the presidency of an insurance company in Phoenix, Ariz.

The new Chapman head has been dean of Hiram for six years and a professor of English at the institution since 1946. Prior to his affiliation with Hiram, he was executive secretary of the Board of Higher Education of Disciples of Christ, 1941-1946, and dean of Lynchburg College in Virginia, 1936-1941. He joined the Lynchburg faculty in 1933 as a professor of English and chairman of the division of languages and literature.

The new Chapman president earned his M.A. and Ph. D. degrees from the University of Cincinnati. He received his A.B. degree from Eureka College in 1928. He also attended Chicago Theological Seminary and pursued work at the University of Chicago.

Dr. and Mrs. Davis have a son and daughter, Robert Lowell and Judith Ann, who are attending Hiram College.

Premiere Held for Schweitzer Film

NEW YORK. (RNS). — An eighty-minute documentary film in color on the life of Albert Schweitzer, famed medical missionary, philosopher and musician, had its world premiere here recently. (See editorial, "The Albert Schweitzer Film.")

All proceeds from the premiere as well as from further exhibits of the film will go to the Albert Schweitzer Fellowship which supports his hospital in Lambarene, French Equatorial Africa.

The movie, which took five years to make, gives a detailed insight into Dr. Schweitzer's work at Lambarene and his relations with Africans there. It includes flashbacks covering Dr. Schweitzer's early childhood. The doctor himself is a participant in much of the film, which was photographed by Erica Anderson under the direction of Jerome Hill.

Dr. Schweitzer himself wrote the latter part of the script which contains the gist of his personal philosophy based on the simple motto, "reverence for life."

Emory Ross, treasurer of the Albert Schweitzer Fellowship and a former missionary in Africa for Disciples of Christ, told the premiere audience that it was Miss Anderson who succeeded in getting the doctor's permission to do the film after he had rejected offers from five Hollywood companies.

According to Dr. Ross, Dr. Schweitzer feared that a film based on his life would be unable to capture the underlying spirit of his work.

Disciples of Christ Report Membership Gain

INDIANAPOLIS.—Membership of the churches of Disciples of Christ in the United States and Canada now stands at 1,930,760 in 8,062 churches. These figures are revealed in the 1956 *Year Book* of Disciples, released in February.

For the five-year period from 1951 through 1956, total Disciples' membership increased 7.6 per cent.

Church school enrollment in the U. S. and Canada was reported at 1,278,651. Per capita missionary giving for 1955-56 was reported at $7.48, compared with $6.88 reported in 1954-55.

Immediate Action Urged For Exchange Participation

INDIANAPOLIS.—Families, congregations and other groups of Disciples of Christ were urged here in January to apply as quickly as possible if they desire to be host for a year to a European Christian student.

The announcement was made by Mrs. Ruth E. Milner of the department of social welfare of The United Christian Missionary Society, who is

Hungarian Refugees Receive Scriptures

THOUSANDS of Bibles and New Testaments in the Hungarian language have been distributed to refugees by the American Bible Society.

At the start of the Hungarian revolution, when refugees began pouring into Austria, the Society immediately rushed available Scripture portions to that country for distribution. The continuing demand then made it necessary for the Society to order new printings of Scriptures on presses in England, The Netherlands and the United States.

The Society, a cooperative organization to which Disciples of Christ and others contribute, also sent representatives to Camp Kilmer, N. J., to distribute copies of the Scriptures to incoming refugees.

Nearly half a million Hungarian portions have been printed.

Richard H. Ellington, American Bible Society secretary, left, presents Hungarian Scriptures to refugees at Camp Kilmer, N. J.

J. Clinton Bradshaw, new executive secretary of the department of church development and evangelism of the United Society, left, talks with Willard M. Wickizer, chairman of the division of home missions and Christian education and former secretary of the church development and evangelism department.

—World Call Photo

Bradshaw Named to U.C.M.S. Post

J. CLINTON Bradshaw, minister of the Gordon Street Christian Church in Kinston, N. C., has been named executive secretary of the department of church development and evangelism of The United Christian Missionary Society.

A graduate of Texas Christian University and T.C.U.'s Brite College of the Bible, Dr. Bradshaw served as a U. S. Army chaplain and held a pastorate in Texas before going to Kinston in 1951. He has served on the faculties of T.C.U. and Atlantic Christian College, Wilson, N. C.

The forty-year-old secretary has studied archaeology in the Near East. He has served in various positions of national responsibility for Disciples of Christ during his ministry.

Dr. Bradshaw and his wife, a Christian education leader, are the parents of two daughters, Mrs. Peggy Turner of Alexandria, Va., and Elizabeth Janice, 16-year-old junior in the Kinston High School.

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handling details of Disciples' participation in this international, interdenominational program, known as International Christian Youth Exchange (I.C.Y.E.). Purpose of the program is to develop a world-wide exchange of Christian youth in the belief and hope that the cause of world community and world peace will be advanced.

One hundred students are now being selected in western Europe to come to the United States. The European I.C.Y.E. group will sail from Rotterdam, The Netherlands, on July 12. They will arrive in New York on July 22. At least twenty-five American high school students will leave New York on July 31 to be entertained in European Christian homes for a year in the exchange.

Based on former cost for each student, the host family, church or community will need to contribute about $300, in addition to maintenance of the student in the home community for a year.

Board of Church Extension To Hold Clinics in Florida Area

INDIANAPOLIS.—Two church building clinics sponsored jointly by the Florida Christian Missionary Society and the Board of Church Extension have been announced for the Florida area in March. They will be held on March 12 at the Silver Springs Conference Grounds near Ocala, and on March 13 at First Christian Church at Fort Lauderdale.

Nine such clinics have previously been held to serve Christian churches in Oklahoma, Montana, Idaho, Washington, Oregon, Tennessee, Arkansas and Louisiana.

These clinics deal with such building problems as the discovery of needs, architectural planning, fund raising, and the arranging of loans. A portion of each afternoon is devoted to individual conferences with representatives of the local churches. Sessions begin at 10 A.M. and end at 3 P.M. and are open to interested ministers and other leaders.

Disciple Honored With Seminar Award

NEW YORK.—Mrs. H. I. Rudduck of Mishawaka, Ind., a member of Disciples of Christ, was one of forty community leaders across the United States who participated in a graduate seminar held here in January by the Church Peace Union.

Mrs. Rudduck, a member of the board of trustees of The United Christian Missionary Society, gen-

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Hazel Green Academy Dedicates New Clinic

DEDICATION services for the new clinic building at Hazel Green Academy, Hazel Green, Ky., were held early this winter. Some 150 persons attended the ceremonies at this home missions institution of Disciples of Christ.

The clinic is under the direction of Mrs. Paul H. Hartenbarger, a nurse whose husband serves as minister of the Hazel Green Christian Church.

A representative of the Kentucky state health department participated in the dedication of the Hazel Green clinic.

Members of the board of Hazel Green Academy inspect newly dedicated clinic.

—Photo by James Behler

Cecil D. Fletcher, minister of the Windmill Point Church of Christ in Ridgeway, Ont., Canada, attended the ministers' orientation conference in Indianapolis. At left he is shown with his wife as they talk with Julian E. Stuart, director of special days for Unified Promotion.

—World Call Photo

Ministers Learn of Cooperative Work

MORE than eighty ministers of Disciples of Christ and their wives attended the third annual orientation conference at Missions Building in Indianapolis, January 15-16. Sponsored by Unified Promotion, the conference drew pastors from fourteen states and Canada.

During the orientation session various national agencies and organizations described their function and relationship to the local churches.

Disciples' agencies and organizations included in this orientation session were Unified Promotion, The United Christian Missionary Society, International Convention, Board of Church Extension, Board of Higher Education, Council on Christian Unity, and the Pension Fund.

Others from outside Indianapolis were the Christian Board of Publication, St. Louis, Mo.; the National City Christian Church, nationally sponsored congregation in Washington, D. C.; and state missionary organizations.

Leslie R. Smith, minister in Lexington, Ky., served as chaplain for the sessions.

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eral chairman of the coming Quadrennial Assembly of the Christian Women's Fellowship, and state education chairman for United Church Women, received a scholarship for the seminar.

The Church Peace Union, founded by Andrew Carnegie in 1914 for the promotion of world peace and international cooperation through the churches and synagogues of the nation, used as the seminar theme, "International Responsibility and Our Religious Heritage." Distinguished experts in theology, political science and diplomacy were resource leaders.

Churches Launch Evangelism Program for Latin America

NEW YORK. — Cecilio Arristia, dynamic young Cuban evangelist, has been named to head a Latin America-wide evangelism program sponsored by the National Council of Churches' Committee on Cooperation in Latin America.

Under the program Mr. Arristia will preach and train other evangelists in virtually all of Spanish-speaking Central and South America and the Caribbean area.

Australian Reports China Church Growth

SYDNEY, AUSTRALIA. (RNS).—Howard W. K. Mowll, Archbishop of Sydney and Primate of the Church of England in Australia, on his return from a seven weeks' visit to Communist China reported here that the Christian church is not only still functioning there but is a "growing force."

He denied that the church has been "forced underground" and said he had been able to talk with church leaders "quite openly and without any sense of being watched."

Dr. Mowll headed an eight-man Anglican delegation that visited China in response to an invitation extended by Robin T. Chen, Presiding Bishop of the Holy Catholic Church in China (Anglican). Dr. Mowll was a bishop of the Chinese church for ten years before coming to Australia in 1933.

Dr. Mowll described the growth of the church as "remarkable." He said four theological colleges are operating, the largest of which has 107 students.

"Baptisms are taking place in churches all over the country," he reported. "In some remote areas churches have been disbanded, but others have sprung up in new rural communities."

Disciples Hold Two-day Public Relations Meeting

INDIANAPOLIS. — The use of mass communications media in church public relations was discussed at a two-day meeting here attended by representatives of churches of Disciples of Christ.

The conference was sponsored by the department of public relations of the International Convention of Disciples of Christ. Ralph C. Neill is director of the department.

Among agencies and groups represented at the meeting were the radio-television advisory committee, The United Christian Missionary Society, Christian Board of Publication, Board of Higher Education, and the development and underwriting committee and public relations committee of the International Convention.

Thurman Boswell to Take Pastorate of Alaskan Church

WASHINGTON, D. C. — Thurman Boswell, since 1955 the executive secretary of the Capital Area Christian Missionary Society, will become the first full-time pastor of First Christian Church in Anchorage, Alaska, in May.

Mr. Boswell will succeed T. T. Roberts, former pastor of the Minnesota Avenue Church here, who has been serving as interim minister for the Alaskan congregation.

The Anchorage church, being aided with maintenance funds from The United Christian Missionary Society, is the first church in Alaska to cooperate with the national agencies of Disciples of Christ. It was established largely through the efforts of Armed Forces personnel.

New Zealand Churches To Consider Union

AUCKLAND, N. Z. (RNS).—Members of four New Zealand Protestant communions will vote next June on the question of union. The vote will be on principle only.

Involved in the referendum will be the Methodist, Presbyterian and Congregational Churches and the Associated Churches of Christ (Disciples).

In a venture unique in New Zealand ecclesiastical history, the Presbyterian, Methodist and Congregational Churches recently held their

Special Days

March 3 Foreign Missions Day
March 8 World Day of Prayer (interdenominational women's observance)

annual conferences simultaneously here as a demonstration of their desire for unity.

Several combined services were held, and representatives of the three conferences met together to discuss not only union questions but their attitude toward recent critical international events.

Methodist-Presbyterian discussions on union have been going on in New Zealand since 1930.

In 1948 a vote was taken on a detailed plan for a union of the Methodist, Congregational and Presbyterian Churches. It was favored in each denomination by about sixty per cent of those voting. However, this majority was not considered sufficient for ratification.

The three churches have, nevertheless, continued to pursue the objective of union. They now have been joined in this by the Associated Churches of Christ.

World Council Leader Takes Seminary Post

NASHVILLE, TENN.—J. Robert Nelson, secretary of the Commission on Faith and Order of the World Council of Churches, has accepted an invitation from Vanderbilt University here to become dean of its Divinity School. He will assume his new responsibilities in September, after carrying through several important Faith and Order conferences in America during the summer.

Dr. Nelson was elected by the Commission on Faith and Order to be its executive secretary following the Lund Conference in 1952. Since he began his work in Geneva in 1953, the work of Faith and Order has been extended by the establishment of eight continuing theological commissions as well as by special conferences and study commissions on Christian unity in various countries.

The Divinity School of Vanderbilt University is a prominent non-denominational school. Disciples of Christ maintain, in connection with the school, their own Divinity House which is affiliated with Disciples' Board of Higher Education.

Polish Catholics Endorse Government's New Policies

WARSAW. (RNS). — Poland's predominantly Roman Catholic voters, in the freest election they have known under the Communists, overwhelmingly endorsed the government's new policies of greater social and economic freedom.

It was a personal victory for Wladyslaw Gomulka, the new First Secretary of the United Workers (Communist) Party, who sparked the break-away from Soviet political domination.

Bishops, priests and nuns were among the citizens who cast their votes for what they believed was the only way to protect their country from becoming another Hungary. Some ninety per cent of the voters turned up at the polls and seventy per cent voted for the candidates of the National Front, mostly made up of Communist Party nominees.

A highlight of the elections was the publicity given by the Warsaw Radio to reports describing how Catholic bishops and priests, followed by their people, went to the polls to support the National Front ticket. It quoted a number of prelates and priests as urging the faithful to vote for Gomulka's candidates.

The Warsaw Radio reported that a group of nuns were cheered when they cast their votes. It quoted foreign journalists as saying that the "positive attitude" of the Catholic Church toward Gomulka and the episcopate's recent declaration urging the faithful to vote contributed greatly to the heavy poll and the National Front victory.

National Council Leader Undertakes Racial Study

NEW YORK.—A new research project on problems of interracial relations is being undertaken by J. Oscar Lee, director of the department of racial and cultural relations of the National Council of Churches. The project, of a world-wide nature, is being carried out under the auspices of the World Council of Churches.

Dr. Lee left from here on Jan. 14 for a three-month visit which is taking him to Northern and Southern Rhodesia, Kenya, Pakistan, India, Ceylon and Malaya. He has been meeting in each place those most active in the struggle for improved race relations.

At each center Dr. Lee is trying to discover how far the experience gained in the United States can be applied and how far methods used elsewhere can be used in the United States. He will try to discover how the World Council of Churches

100 Leaders Attend Education Assembly

APPROXIMATELY one hundred leaders of Disciples of Christ participated in the biennial five-day Christian Education Assembly held recently at Spring Mill State Park at Mitchell, Ind.

The representatives of local churches and national agencies discussed common Christian education problems, made curriculum suggestions and shared in fellowship.

Representatives of the National Benevolent Association of the Christian Churches (Disciples of Christ), who participated in the assembly for the first time this year, are shown at left with Fred Helsabeck, fourth from left, who presided over the sessions.
—Photo by Thomas P. Inabinett

could give more help to those working in the field.

Dr. Lee will prepare a report of his findings for the ninety-member Central Committee of the W.C.C. which will meet at Yale University next August.

Counseling Seminars Provided for Chaplains

WASHINGTON, D. C.—Chaplains of Disciples of Christ are taking part in a new program of postgraduate counseling seminars which are being offered for the first time this year to Air Force chaplains.

The seminars are described as being supplemental to seminary courses in the same area. They were formulated to deal with life around a military installation where there are many single young adults, newly-married couples, or couples with young children.

Chaplain (Maj. Gen.) Charles I. Carpenter, chief of Air Force chaplains, reports that chaplains attending the seminars "are finding the new training program highly worth while. The plan has far surpassed our dreams and expectations."

Two four-week sessions were completed in the fall and winter semester of 1956; two more are scheduled for this spring and summer. One hundred and twenty chaplains will be reached through this schedule.

Dates Set by Disciples For Campus Work Meetings

INDIANAPOLIS. — Dates for summer meetings of students and student work leaders have been set by Disciples of Christ. These meetings include the annual sessions of the Fellowship of Campus Ministry, the National Consultation on Student Work Program, and the Disciples Student Fellowship Ecclesia conference.

Some 150 Disciples will gather at Indiana Central College here June 26-28 for the National Consultation on Student Work Program. Their basic question for discussion will be "What does our brotherhood want in student work?"

Upon convening, the leaders will subdivide into committees on aims, principles and objectives, the task of the minister to students, deepening and enriching student work curriculum and program, and reviewing plans for the proposed merger of some church student movements. Consultants will include Hartland Helwich and Harold Viehman, student work executives for the Evangelical and Reformed and the Presbyterian, U.S.A., churches.

The meetings of the Fellowship of Campus Ministry, June 23-26 at Indiana Central College, will be attended by Disciples' professional student work leaders from 160 college and university centers.

The F.C.M. will elect officers, prepare for the National Consultation, debate the proposed merger of some student groups interdenominationally, and edit new chapters of its "Manual for Ministers to Students."

The Disciples Student Fellowship meetings will be held Aug. 25-31 at Lake Geneva, Wisc., for some 400 students and leaders. Theme of the conference will be, "For What Are You Willing to Die?"

Speakers will include John Oliver Nelson of Yale Divinity School; Hans Harms of the study department of the World Council of Churches; Robert Tobias, associate executive secretary of the Council on Christian Unity and professor at the Butler School of Religion here; and Vern Rossman, missionary to Japan with The United Christian Missionary Society. Dr. Tobias and Mr. Rossman will develop twin themes, Christian vocation and church unity.

Beneath the Spire

MRS. EDITH DEEN, member of University Christian Church, Ft. Worth, Tex., broadcasts a weekly radio program for women from her home . . . editor, for 25 years, of the woman's page of the Ft. Worth *Press*, she has also written a woman's column on that paper for 27 years . . . her best-selling book, *All of the Women of the Bible*, was a 1955 selection of the Pulpit Book Club . . . she addressed the meeting of the Ministers' Wives' Fellowship of Disciples in Des Moines, Iowa, last year . . . her husband, Edgar Deen, is the Mayor of Ft. Worth.

Mrs. Deen

* * *

CHAPLAIN (COL.) EDWIN L. KIRTLEY, JR., 48, was named Chaplain of the Year from among all Protestant Chaplains in the U. S. Armed Forces by B'nai B'rith, Alexander D. Goode Lodge, of New York City . . . became a C.C.C. Chaplain in 1937 and a Regular Army Chaplain in 1941 . . . formerly minister at Carnegie and Mangum, Okla., and Blvd. Christian Church, Ft. Worth, Tex. . . . born at Marlow, Okla., father is retired minister now residing in Enid, Okla. . . . holds A.B. and D.D. degrees from Phillips U.; 1950 graduate of Command and General Staff College of Ft. Leavenworth, Kan. . . . received Silver Star, Bronze Star and Air Medal for meritorious service in the Marshall Islands and the Philippines during World War II . . . Chaplain and Mrs. Kirtley are the parents of four sons.

Col. Kirtley

* * *

SINCE World War II, HERMAN BERRY, 47, has been an active member of First Christian Church, Lafayette, Ind., as elder and chairman of education and worship and devotional life divisions . . . now Sunday church school superintendent, was board chairman during planning, financial campaigns, and start of construction for new sanctuary . . . born in Parke County, Ind., he is 1936 graduate of Purdue U. . . . while an undergraduate was active in Purdue Christian Foundation; member board, 1948-51, two of these years as board president . . . married Mary K. Peterson, 1937; their daughter, Shirley Ann, Purdue sophomore . . . served in Armed Forces, 1941-46, leaving as Lt. Col. in Air Force . . . owns and manages Berry's Camera Shop in Lafayette, resides in West Lafayette . . . member of Board of Church Extension of Disciples of Christ.

Mr. Berry

—BELL RINGER

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor* James L. Merrell, *Assistant Editor* Janet Sugioka, *Editorial Associate*

Evylin R. Gribble, *National World Call Secretary*

Contributing Editors:

C. E. Lemmon Barton Hunter H. L. Smith J. Edward Moseley

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The Albert Schweitzer Film

THE completion of a documentary film in color of the life of Albert Schweitzer (see Global Highlights) is an event of vast importance. The man awarded a Nobel Peace Prize, described by *Look* magazine as "Our Century's Greatest Man" and acclaimed by millions for his many-sided genius and his humanitarian service, is a very humble man. He wanted no plaudits and especially feared that a film on his life would distort what he was trying to do. Only when convinced that a dignified, accurate portrayal of his life and philosophy might serve to give permanence to his beloved work did he consent to the filming.

Schweitzer's greatness might be measured by his achievement in a half dozen or more fields—as a musician, philosopher, biblical scholar, writer, physician, teacher. Without giving up his rank in any of these fields, he chose to be a missionary. It is characteristic of him that by his decision all proceeds from the showing of the film will go for the support of his hospital in Lambarene, French Equatorial Africa.

"If greatness is measured in sacrifice, courage and service" said *Look,* "then he [Schweitzer] is the greatest man of the century."

How might one better measure greatness?

Censorship by Pressure

WHEN television Station WGN-TV in Chicago yielded to Roman Catholic pressure to cancel a showing of the famous picture "Martin Luther," it stirred up a discussion that will not quickly end. Religious and other organizations and individuals all over the country have protested the ban as amounting to censorship by pressure groups and as interfering with the rights of other citizens. The protests have gone to the station itself and to government agencies and Congressional committees dealing with communications.

"Martin Luther" as a photoplay has had a tremendous run in the United States, Canada and other countries. Based on the life of the most eminent of the leaders of the Protestant Reformation, the picture is marked by artistic skill and an unusual degree of historical accuracy. Since Luther the Reformer protested against what he thought to be the evils and abuses in the church of which he was a part, the picture reveals information that is unfavorable to that church *in that time.* The conditions shown did exist and Roman Catholic scholars do not deny that they existed. The true story of Luther could not be told without telling what moved the man to action. The story of Luther is important. Still more important is the right of people to read books, see plays on the stage or on television, listen to broadcasts and hear addresses with which they or many of their fellow citizens may not agree.

We believe that those Roman Catholics and Catholic-related organizations that have tried to exercise some form of censorship over what others may see and hear have made a serious mistake. We believe that most Roman Catholics feel that this is true.

Nothing is to be gained by obscuring history. Certainly, none of us should feel obliged to defend all the opinions and practices of our spiritual or political ancestors. None of us can afford to be afraid of truth. We are glad that the Chicago incident has brought this question of censorship by pressure out into the open. We believe and hope that the issue will not die down until it is settled on the basis of freedom to differ and freedom to express differences frankly and openly.

War's Futility

WAR'S futility was illustrated in a recent report from the Philippines. President Magsaysay in his first press conference of the year held up as a major achievement of his administration the concluding of reparations and peace treaties with Japan.

One of the first incidents of the Japanese-American phase of World War II was the attack on the Philippines. And now—sixteen years later—as a part of the reparations agreement, Japanese salvage teams are clearing Manila Bay of the vessels their countrymen sank in those glorious first days of war. And Japan is sending shiploads of cement to use in replacing thousands of buildings destroyed in the war.

Filipinos and Japanese—and others around the world—will slave and scrimp and pay taxes for years to come because of what started out as a grand adventure back there in 1942.

One may speak of the justice of such reparations agreements in bringing some restitution to the Philippines. One must think also of war's futility.

"Post-Election Responsibilities"

RESPONSIBILITIES of a citizen do not end with voting in an election any more than a church member's responsibilities end with church attendance on Easter. This important idea was stressed in an article in *The Cresset,* a magazine of superior quality issued monthly by Valparaiso (Indiana) University.

The author of the article, which appeared in the January issue of the magazine, was Paul Simon, a Troy, Illinois, newspaperman who is also a member of the legislature of his state. It is not possible here to review Mr. Simon's article in detail. However, we do want to share with our readers the twelve specific suggestions this legislator makes for the guidance of citizens who want their influence in government to extend beyond election day. Here they are:

1. *Get acquainted with officials.*
2. *Get acquainted with your community.*
3. *Get acquainted with the issues.*
4. *Don't ask or expect your officials to be "above politics."*
5. *Remember that the struggle for 1958 and 1960 started the day after the election in 1956—if not sooner.*
6. *Emphasize to public officials that you expect them to do the right thing, even if it is unpopular.*
7. *A special word to pastors: The fact that you are a pastor does not reduce your responsibility as a citizen.*
8. *Write letters—but don't always expect specific replies.*
9. *Don't become too conscious of your denomination in taking a stand on issues and candidates.*
10. *Don't equate the status quo with Christianity.*
11. *Get acquainted with the political situation in your precinct.*
12. *Remember that ordinarily the office-holder is not "plush" financially if he is honest.*

These suggest only in outline what this Lutheran layman wrote as to "the responsibility of The People to their servants" in public office. A church group could develop an excellent discussion session around the outline. And we would all be better citizens for considering them.

Stopping War and Preventing War

FROM Norway there has come a proposal to stop fighting between opposing nations by putting unarmed international brigades between them to patrol the borders. A large national foundation there is financing "a careful study of the social, political and economic implications of the establishment of such 'peace forces.'" A similar idea was advanced by pacifist groups between the two world wars. According to *World Around Press,* the creation of a United Nations force in the Suez crisis served to revive the idea.

It is easy to say that such a policy of unarmed patrol would not work. But it is equally easy to point out the failure of other policies—or of no policy at all. Those who make light of reliance on moral force will do well to recall how a little man named Gandhi won freedom for India. And they ought to be able to suggest a better plan.

Many who would reject as unworkable the use of pacifist patrols in preventing war would still support the use of armed international border police forces to prevent war. Surely it is as legitimate for nations to move together to prevent a war as it is to stop one. And perhaps somewhat wiser. The United Nations action in the Suez crisis probably prevented the outbreak of full-scale and extended war in the Middle East. Yet it did not deal with the basic issues at all. It did not settle anything. It did buy time, and time is priceless—though only if it is used wisely.

The real issues at stake in the Middle East remain. The problems are far from simple and there is no easy solution. But that is no excuse for continuing year after year to do nothing about them. To follow such a course is to invite aggressors to use the people of the region as pawns and their resources as prizes in a grand game of power politics.

THE Middle East is a part of the world, and its problems are problems of the world. Together as world citizens we must face these if there is to be good life and peace for any of us. We must give substance to the hopes for a new life of decency and usefulness for refugees. We must move in a cooperative approach to the use of water resources of the region for the benefit of all. Border disputes must be adjusted and a continuing peace must take the place of a frequently broken armistice.

None of these and similar changes can come tomorrow and none can come without planning. A first step might well be to establish United Nations police forces along all borders and in areas where they are needed to prevent an outbreak of hostilities and to safeguard the peaceful flow of trade essential to the welfare of all. Some such effective action is needed if we are to move toward the solution of the other great problems of this region—problems which become more serious as days and weeks and months and years go by. To prevent border incidents between the Arabs and the Israeli will not solve all the problems of the Middle East, but it will give opportunity to work at them and to move toward a real peace.

March of Medicine Re-telecast

"Monganga," the March of Medicine television program referred to here last month in "John Ross and Company," will be re-telecast over the NBC network Tuesday, March 5, at 9:30 P.M. Eastern Standard Time. Readers of WORLD CALL are advised to inquire of their local stations as to whether they are participating in the re-telecast of this remarkable human-interest program.

—Photo by Charles C. Mills

Above, two eager young students at Congo Christian Institute in Bolenge watch as teacher Mpengo Tomas illustrates a lesson

What Lies Ahead for the Congo?

Missionaries Have More Opportunities, But the Task Grows More Difficult and The Time Is Running Out—an Interview With Disciples' New Africa Secretary

RICH, receptive Belgian Congo seems today to be the fulfillment of any missionary's dream. Unhindered by many of the restrictions which plague his co-workers in other fields, the Congo missionary has an increasing and almost limitless opportunity.

But this is only a part of the picture. The other is this—that along with the new, sometimes breathtaking opportunities have come many disturbing new problems. The Congo missionary not only sees a fertile frontier opening up before him but he also sees his task becoming more difficult. He sees needs that cannot wait long to be answered. He sees openings that call for immediate action. And he wonders if time is running out.

This is a dilemma which marks the work of Disciples of Christ and other communions in central Africa today. It is a problem which confronted Robert G. Nelson, new Africa secretary for The United Christian Missionary Society, during his four-month field visit late last year.

"One of my most vivid impressions," Mr. Nelson says, "was of the hunger for education among the Congolese." All schools are crowded—even night schools in larger cities. There is a growing desire for the education of women.

"But there is heartbreak for the missionaries," Mr. Nelson says, "because they are limited in what they can do with facilities and personnel. At Wema, Disciples recently were forced to turn away six hundred children who wanted education, although construction is being pushed to provide greater facilities."

Since the Mission is permitted to teach religion in the classroom, the rejection of these pupils was also a severe blow to evangelistic work.

Increased Pressure Felt by Mission

"The Belgian government and the Congolese have been increasing their pressure upon the Mission to add to its educational program," he continues. "And the Belgians have been generous with their aid for school construction. But we have to move slowly. We have to go forward with a three-pronged front, and we realize that we cannot put everything into education and neglect our other important work."

The hunger for learning is but one of the critical problems Disciples face in Congo. There are other apparent blessings which also have some frightening implications.

"I was overwhelmed by the vastness of the country," Mr. Nelson says. "Congo is a huge country, one-third the size of the United States. Throughout the area where our work is located much of the travel is like it must have been in the Mississippi Valley during the period of the Lewis and Clark expeditions."

The missions executive confesses that the size of Congo probably impressed him because he had served eight years, from 1948 to 1956, as a missionary in Jamaica—a tiny island—where the work was much more limited.

Among the advantages which appear in the Congo situation are the lack of competition among Protestants and the spirit of cooperation which prevents overlapping and a waste of time and effort. Disciples work primarily in the Equator Province, where they have

—Photo by Charles C. Mills

Robert G. Nelson, new Africa secretary in the division of world mission of The United Christian Missionary Society, left, greets missionary Walter D. Cardwell at Coquilhatville, Belgian Congo, as he starts his first field visit. In the center are Dr. and Mrs. Virgil A. Sly. Dr. Sly, former executive for Africa with the United Society and now executive chairman of the world mission division, was beginning his world tour of Disciples' missions. Mr. Nelson spent four months in Congo, visiting the many urban and "bush" mission stations and becoming acquainted with the vast field.

sole Protestant responsibility. But in this area are 600,000 Congolese, enough to challenge the Mission for a good many years.

"In Jamaica we could see the job; in Congo the job sometimes seems unlimited," Mr. Nelson says.

But life for many Congolese has changed radically since Disciples first began their missionary work in that country fifty years ago, the secretary points out. So, while the total task still is awesome, missionaries do have greater opportunity for effective contact with the people.

"There is a rapid shift taking place from a rural economy to an urban one," the secretary points out. Large cities are bursting their seams. Across the Equator Province the government is building roads and is moving people away from the rivers and into towns alongside the roads. Airlanes now reach from Coquilhatville, capital of the province, to Boende, center of a new expansion program by Disciples. But here, again, is a problem to balance the opportunity.

"This shifting of many persons into towns and the changes taking place in the social and economic life of Congolese call for a new concept of mission work." Thinking must be up-to-date, and missionaries must be alert to serve the *present* needs of the Africans.

The shift to the towns also is causing some rethinking about location of work, the secretary says.

"Our stations were laid out at a time when the rivers gave us our only means of transportation. Now we sometimes have to use a boat but have a truck waiting at the shore to take us to the people." Mr. Nelson believes that some changes in methods of transportation and in the location of stations is inevitable.

Language is another problem. While always thorny, it has been aggravated by the recent shifting of people from one area to another. Although there are two hundred languages in Congo, Disciples have had to deal with only a few. Now missionaries are faced with an influx of other tongues. The hope seems to be, as Mr. Nelson points out, that more and more Congolese learn and use French, the "official" language. This will make it possible for an easier approach to the people and will enable missionaries to prepare lesson materials which are urgently needed.

One of the most vivid impressions carried away from Congo by the new Africa secretary was that of the strength and vitality of the church. But this vitality creates great challenges for the missionaries, who must see that the church has direction and leadership and that it moves toward self-support.

"I felt the strength and vitality of the Congolese church at Bolenge," Mr. Nelson says. "I worshiped in a six o'clock Sunday morning service which was attended by 600 young people. And about the same number of persons attended the nine o'clock and the eleven o'clock services."

The secretary quickly points out that he merely "popped into" this service at Bolenge and that the attendance was a normal thing and not a demonstration designed to impress the visitor.

"Almost all our churches in Congo have two services each Sunday. Chapels are much too small to hold the crowds."

In the case of the national church throughout the whole of Congo, Mr. Nelson feels that he was particularly struck by the contrast with the situation in Jamaica.

"In Jamaica there has been more than three hundred years of the church, while in Congo the church has been in existence about eighty years. In Jamaica the church is in some cases old and somewhat complacent, while the church in Congo is young and virile. On the other hand, with the background of the Jamaican church, it would not be fair to compare its highly developed leadership with the younger leaders in Congo."

Growth in Numbers and in Stewardship

Mr. Nelson points out that the Congo church is growing rapidly in numbers and in stewardship. In one station there have been more than 1,500 baptisms since October.

"As far as stewardship is concerned, the Congo Christians give generously of what they have," he notes, "and they themselves largely support the outreach into the back-country." Members of the larger congregations contribute to the meager salaries of pastor-evangelists who work in the remote bush areas where many thriving chapels are located.

"But at the same time that the church is growing in these vital aspects," the secretary adds, "it finds itself facing a tragic lack of leadership and resources. The Congolese have raised up a number of outstanding leaders but they need many more; they have given generously but there is need for more resources."

Among the missionary personnel there is the realization that the Congo church must move even more rapidly toward self-support. No one knows how much time is left for the Mission to do its work of building a church which can stand alone. Congolese must be prepared quickly for leadership. As one missionary admitted in a recent conference, "We've got to be willing even to stand by and see some mistakes made."

Mr. Nelson says that he was surprised at the interest of the Congolese in what is happening in other parts of the world. They were particularly eager to learn more of the work of Disciples in the Caribbean. The Africa secretary feels that there will be more interchange in the future between Congolese Disciples and their fellow Christians in other lands. Some outstanding African leaders will become better known outside Congo, and the fifty years of relative isolation will be broken down.

Another of the vivid impressions the new secretary has is that of the work of the missionaries.

"I found a marvelous devotion to duty among the missionaries," he says. "They have given themselves completely to their tasks. They show a quality of leadership which reflects their training as well as their spirit."

Although faced with tremendous obligations and geographically removed from the mainstream of civilization, the missionaries show a keen awareness of present trends and events, Mr. Nelson notes. They are impressed with what is happening in Africa and in the rest of the world, and they have a sharp perspective on their own work.

"Missionaries in Congo could easily bury themselves in their work and spend their lives laboring at small, narrow tasks. The work load is so heavy. But this is not the actual case. Now there is a greater awareness—a seriousness—a concern on the part of the missionaries about the whole task. Missionaries know that times are different. They continually ask themselves, What are the more effective ways of doing things? Should we explore new ways of working?"

Throughout the Disciples of Christ Congo Mission Mr. Nelson found that the old concept of the missionary-operated station is disappearing. Now there is a growing sense of partnership between African leaders and missionaries.

"Our Congo missionaries realize that they must train more national leaders," he says.

According to Mr. Nelson, this preparation of Congolese church leaders constitutes one of the critical problems now before the Mission.

"We must provide more pastors. We must have more candidates and expand our program of 'feeder' Bible training schools on the stations to prepare them for advanced work at the preachers' school in Bolenge."

Plans are under way now, also, to increase the level of the work at Bolenge by adding a year to the training program. More ministers are not the only answer; a higher level of preparation for the ministry is also needed.

"We are exploring the possibilities of a union seminary now," Mr. Nelson reports.

The medical picture in Congo is brighter than it has been for a long time, the secretary says. There is a doctor for every hospital.

"But we need more trained Congolese leaders in the medical field. Five of our students are in nurses' training at the excellent cooperative institute in Kimpese, but we need many more.

Must Expand Educational Program

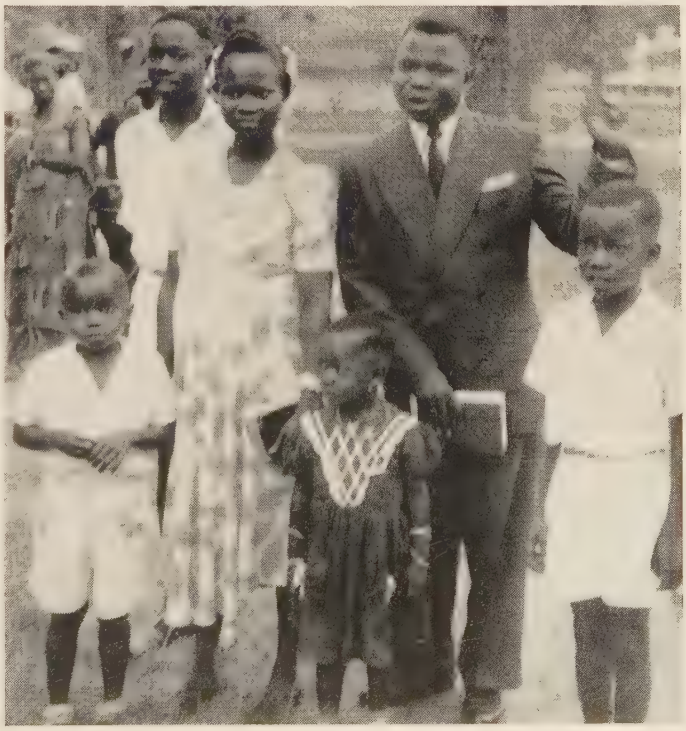
"As for the educational program, here also we need to provide more Congolese leadership and expand our program. We have applied to the Belgian government for permission to lift the level of some of our schools, particularly that of Congo Christian Institute in Bolenge.

"Of course our first big concern is that we need to enlarge our mission staff," Mr. Nelson reports. "We need a larger budget and more equipment, but these do not take the place of personnel."

The secretary points out that the strategically-located town of Boende is representative of the opportunities which call for more workers. Disciples have been given a choice building spot in this growing town. Here they may develop a great center with church, school, and recreation and mission facilities.

After his extensive visit in Africa, Mr. Nelson feels that Disciples must, somehow, meet these great opportunities and challenges thrust upon them.

"We are in on the ground floor in the making of a Christian nation in the heart of Africa," he says, "and we cannot afford to miss the greatest missionary opportunity in our history."



Representative of the many capable Congolese pastors Mr. Nelson met during his recent field trip is Bokeleale Jean, shown in the photo at right with his wife and their four children. This Congolese pastor and family posed for the photo on the Day of Dedication, a time of ministerial ordination, at the church at Bolenge. More leaders like Bokeleale Jean are needed for the growing Congo church, the new secretary says.

—Photo by Nelson

When Children Learn of Jesus' Death

The First of Two Articles on Easter and the Family

By RICHARD E. LENTZ*

IT is the goal of most parents to shield their children from scenes of violence, suffering or death. We all know that life includes for everyone some measure of physical discomfort and many disturbing experiences. Instinctively, however, we try to delay the intrusion of pain, cruelty or death into childhood by protecting our children as long as we can from the assaults of shocking experience.

In a thoughtful book, *The Questioning Child and Religion* [Beacon Press], Mrs. Edith Hunter raises for us an interesting problem related to the desire of parents to shield their children from violence. From her particular point of view she discusses her unsuccessful effort to delay the encounter of her children with the facts of Jesus' violent death. Other parents in the neighborhood apparently had felt no need to withhold any details of Jesus' execution. The result was perplexity and confusion for her children. This experience poses a new question for parents, especially in the pre-Easter period. Should the Crucifixion be discussed with or in the presence of young children? How may the descriptions of violent death affect sensitive children?

Children Vary

It seems unlikely that this problem can be dealt with adequately in general terms, for individual children vary in their reactions. Each parent will wish to think through his own problem. The purpose of this discussion is not to dictate nor advise but rather to identify some of the factors involved in presenting the death of Jesus on the cross to children, especially to children under eight or nine years of age.

Of course, it is fair to ask whether it is possible for children in the United States today to reach their ninth birthday without having had some considerable experience with suffering, violence and death. Radio, television and cartoon strips bring ugly violence to the consciousness of thousands of children in their own homes. Are we not in danger of rearing children so calloused to torture, by their everyday acquaintance with it, that the Crucifixion will fail to impress them at all? But we would hardly argue to present the Crucifixion to children simply because they were being shocked with brutality anyway!

The normal world of the child includes suffering and frequently death. Unless his teachers or parents are unduly emotional in their reaction, a child can meet these experiences on his own level. A child perceives death or suffering in limited terms if he comes upon them naturally. On a hike with my son one day when he was seven years old, we came across a rabbit that had died after becoming caught by his ear in the joint of a rail fence. My son did not appear to be greatly distressed. The occasion seemed to offer an opportunity to stress safety. I said that the rabbit had not looked where he was going.

However, when death claimed our beloved spaniel, grief was real and deep. When we buried the dog—a companion for six years—in our back yard, tears came and loneliness followed. Such experiences of loss seem entirely natural and a part of growing up. If children love, and to the extent that they love, they are vulnerable to experiences of sorrow and death. This still leaves open to us, however, the question as to how much of the description of Jesus' death should be presented to children under nine.

One side of the New Testament record of the Crucifixion deals with the behavior of vicious men. The execution of Jesus was a counterpart to modern lynching. What shall we tell children about the conduct of mobs and gangs? Do we wish to frighten children or to teach them to fear or distrust others? On the other hand, is it realistic to rear children in the belief that all men are kind and good? If children are shielded against "reality," will not the shock be all the greater when ultimately they are inescapably confronted with the stark fact of man's viciousness to man?

Protection Is Difficult

There are three factors in the New Testament from which it will be difficult to protect children, even if one should feel that to be desirable. Jesus died. He suffered in dying. Men killed him. Nearly every child has associated one or more of the three experiences in relation to numerous other persons. Why, then, one might inquire, should the biography of Jesus be so much more shocking to children than headlines about the "mad bomber" or crime pictures on TV?

We all believe in the selective use of Bible passages for reading to children. Similarly, no one would present the suffering or death narratives of the Gospels to children (or adults either) without placing them in the full context of Jesus' triumphant mastery of death. The significance of the violence, suffering and death is to be found for all in the magnitude of the love which they tested and were unable to destroy.

Parents can stress positive aspects of the Crucifixion, answering honestly all of the questions about it which are put to them by their children. Always we are pushed back to one basic fact: every new experience of a young child meets him in the atmosphere of his home. The real antidote for terror or brutality is the security of family love.

*Dr. Lentz is national director of Christian family life in the department of religious education of The United Christian Missionary Society. This article, one of a series on the Christian family, will be of special interest to Christian Women's Fellowships and other church study groups.

Filipino Christians Want Church Union

A Leader of the United Church In the Philippines Tells Why Disciples and Other Communions Are Working as One Fellowship

By JUAN F. SANTOS*

—Photo by Shillin

Mr. Santos, shown at his desk at Northern Christian College in Laoag, serves also as pastor of a United Church of Christ.

THE emergence of the United Church of Christ in the Philippines is the answer to the deep longing of the Filipinos for the unity of Christian believers. The most comprehensive organic union ever yet realized in the Philippines, it is the fruition of the vision, prayer, consecration and work of those who labored during the first half century of Protestant endeavor in our country. It is the fulfillment in the Philippines of Christ's prayer for unity, "that they all may be one."

Traces History

This history-making union was achieved at an assembly in Manila, May 25-27, 1948. But the history of the church union movement can be traced back to the very early days of evangelical Protestant missions in the Philippines, when the Evangelical Union was formed in 1901. The constitution of this organization led to an agreement which divided the whole country among cooperating missions. Thus the missions could avoid loss through competition and overlapping.

Since then many Protestant leaders have dreamed of one evangelical church that would include the young churches which the various mission organizations have established in the different parts of the Philippines. And so the committee on church union continued to function and finally adopted a wise policy, " . . . that those who already could unite should proceed to form an organic union."

Four Churches Join

In 1929 the Presbyterian, Congregational and United Brethren churches joined with the United Church of Manila to form the United Evangelical Church in the Philippines.

After the war, the Philippine Federation of Christian Churches called a conference on church union in Manila, November 1-3, 1947. All the major Protestant churches were represented in this conference. Here they laid the foundation for a new Basis of Union which was presented to the various church groups for study, deliberation and proper action. In the case of the Church of Christ (Disciples in northern Luzon) all the local churches voted favorably on the Basis of Union.

Hold Historic Session

Thus the groundwork was laid for the historic session in 1948 when the uniting assembly approved unanimously the Basis of Union, thereby forming officially the United Church of Christ in the Philippines. Churches represented in this assembly included the United Evangelical Church in the Philippines, the Church of Christ in the Philippines (Disciples in northern Luzon), the Philippine Methodist Church and several independent congregations.

The question arises, Why is church union necessary in the Philippines, and what advantages come from it?

Christian church union is necessary in a country like the Philippines which is predominantly Roman Catholic. The Roman Catholic hierarchy tends to interfere and dictate in affairs involving the social, political, civic and religious life of the people. Objections from evangelical Christians to such dictation and interference have often fallen on deaf ears. Protestant Christianity has been a weak and divided minority.

Can Present United Front

But with the organization of the United Church, a united front may now be presented on national issues that concern civil liberties, religious freedom, moral problems and political affairs. This united front has already been manifested in two instances.

The first was the occasion when the Board of Review for Moving Pictures banned the film *Martin Luther* from being shown in public movie houses. After a strong representation by the United Church in cooperation with the Philippine Federation of Christian

*Mr. Santos is president of Northern Christian College in Laoag, the Philippines.

Churches, the film may now be shown to the public within the confines of Protestant churches and institutions only.

The second instance concerns the memorandum issued by the Secretary of Education permitting optional religious teaching in the public schools. This memorandum permits the setting up of staggered schedules for teaching religion, and grades in religion were to be given. The United Church, in cooperation with all Protestant elements, civic organizations, civil liberties union and veterans of the revolution, protested vigorously against this memorandum. The problem is still unsolved, but the Secretary of Education has already agreed to cancel the provision in the memorandum regarding the giving of grades in religion.

Sends Out First Missionaries

Again, organic union is necessary in our country to give needed impetus, strength and fervor in missionary undertakings, both foreign and local. The various denominations and church groups which banded together to form the United Church have organized the Philippine Board of Missions. This Board has sent out, for the first time in the history of Protestant Christianity in the Philippines, missionaries to other lands—to Indonesia, Thailand, Okinawa and Hawaii.

At present this missionary endeavor calls for an outlay of $12,500 in the annual budget of the church. No single church or denomination in the Philippines is able to produce this amount; but with the United Church this responsibility can be met—with God's help.

Home Mission Areas Opened

In the domestic mission field more areas have been opened. The work among the Apayaos, which has been the concern only of the Disciples in northern Luzon, has now become the total work of the United Church. Disciples in northern Luzon have now the opportunity to join in areas of missionary endeavor in other parts of the country.

The United Church also builds up the morale of Protestant Christians who are always exposed to an indifferent and oftentimes hostile environment. It also strengthens their faith in the evangelical movement. The total membership of the church is made conscious of the fact that the United Church works not in a limited area defined by denominational boundaries but throughout the whole country. This gives them a sense of the real existence of a national church.

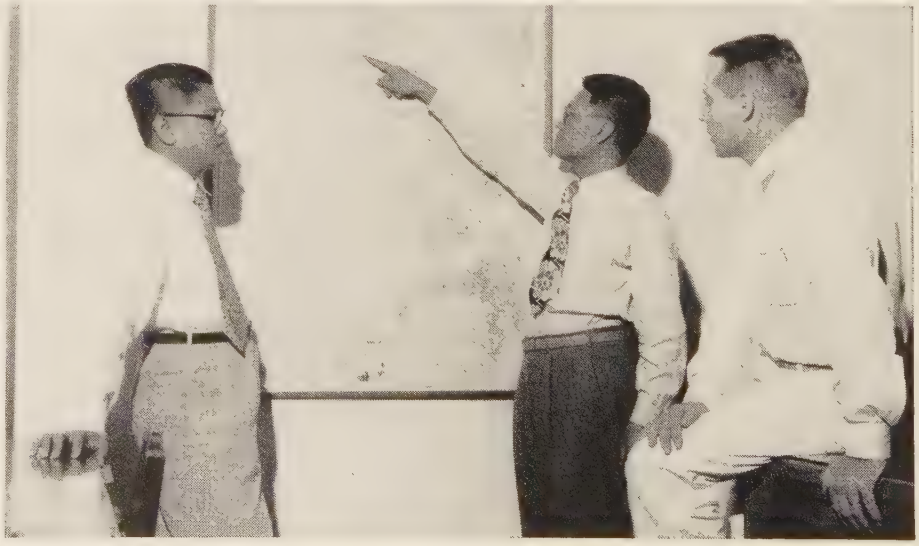
Furthermore, efficiency comes as a result of united effort and pooled strength. Lack of system and organization has always been a weakness in the work of the churches in the Philippines. The United Church has remedied this weakness by establishing an organizational set-up and systematic planning without in any way interfering with the self-government of the local church.

The women's work and the youth program of the church have been greatly strengthened because all the trained leaders from the various groups have been rallied to the aid of these programs. Previous to union, a rather haphazard evangelism has often been the only concern of a church. But now a well-balanced and well-organized program of evangelism, stewardship, worship, Christian education, rural life work, social welfare and relief is already being carried on and promoted as a united church effort.

Disciples Contribute

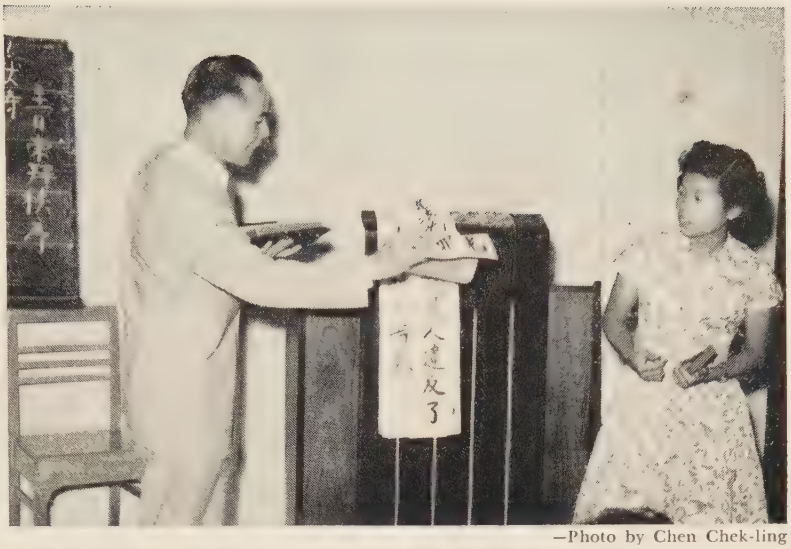
It may be interesting to note that the United Church of Christ in the Philippines shows forth the contribution and the influence of Disciples of Christ to the evangelical movement in our country. The name of the United Church is a distinct contribution of the Disciples. The church has a congregational form of government and local church autonomy is fully respected. The fundamental elements in the Basis of Union, including the statement of the common faith and message of the church, show the great influence exerted by Disciples of Christ.

The United Church is still very young, but it is a great undertaking which calls for the conscientious and consecrated support of all Protestant Christians, as it works for the glory of Christ and the expansion of God's kingdom.



Officials of the United Church of Christ in the Philippines study a map of the islands as they meet in the church headquarters in Manila. From left to right: Faustino P. Quiocho, office secretary; Onofre G. Fonseca, secretary of the department of evangelism; and Disciples' missionary Norwood Tye, who serves as general secretary.

—Photo by Figueras from Black Star



—Photo by Chen Chek-ling

David Luo, Disciples' missionary, is shown as he preaches to a crowd at the street chapel in Ban Pong, Thailand. Miss Mary Chen is interpreting.

Younger Churches Lead In Unity and Fellowship

By FLORENCE M. SLY*

DARKNESS had descended early and the rain poured as it can in a tropical storm in the Philippines.

We arrived by bus in Claveria, Cagayan, northern Luzon, about six o'clock that evening. We should have been there about two hours earlier. Mr. and Mrs. William Keller, Disciples' missionaries, had met our plane at Aparri about eleven that morning.

But typhoon Jean, headed for the sea, had turned back and was causing considerable disturbance in northern Luzon. We had encountered her.

It was necessary to cross rivers at three points on the drive from Aparri to Claveria, where the Kellers serve and where we were to spend a day and a night.

By the time we arrived at the third and last ferry about three o'clock, the river was already too high for the jeep in which we were traveling to be ferried across. Leaving the jeep on that side of the river, we hired a man to row us across in a small boat. Then we chartered a bus for ten dollars to drive us on to Claveria, a distance of some twenty to thirty miles.

A Filipino up in northern Luzon, needing or desiring to get some place, does not know what a chartered bus means. It is a bus, isn't it? It is going in the direction he wants to go. What prevents him from riding? Though we had chartered it, and though we were anxious to get there, how could we say "no" to a man when it was raining so hard?

Arrived in Downpour

Consequently, two hours and much rainfall later, with many stops to take on traveling Filipinos loaded down with baggage of all kinds, vegetables, chickens, and huge quantities of coconuts, we reached Claveria in a driving downpour. So this was a typhoon!

As we passed the church on our way into town we saw a light. Mrs. Keller had told us that the young pastor, a group of the young people, and a few members of the board were planning a welcome at the church for us when we arrived. They had thought we would arrive about four o'clock, and we should have. Surely they were not still awaiting our arrival?

We proceeded to the Keller home, however, and sent a messenger to the church to inquire. Yes, they were still waiting for us! Through the rain we went to the church a few blocks away to meet the small group of folk who had been waiting so patiently for at least two hours. Very warmly they met and welcomed us. How pleasant we found it in this small, neat church!

The young pastor proudly told us of the growth of the congregation, of the increase in stewardship as well as membership, of the recent project of redecorating and painting the church, of the encouragement they felt because of the interest and concern of Christians in America.

We thrilled at the story of their progress in spite of handicaps and were drawn to this small group of determined, consecrated Christians in their yearning for fellowship with fellow-Christians from afar.

Brought Word of Greeting

We were invited to bring a word of greeting, which we did. They seemed so eager to hear of Christians whom we had recently visited in the Congo, in India, in Hongkong and in Thailand. Then the pastor offered a prayer of thanksgiving for our safe arrival, of appreciation for the work of the missionaries, and of gratitude for the fellowship, the concern and the continued support of their work on the part of American Christians.

Our hearts were warmly stirred by this gracious reception. We were strangers; yet, we were not. Though we had never met before, we were Christian, and were we not all brothers in Christ? What a fellowship among Christians! Away up in the isolated areas of this island, it is an event of great importance when Christian visitors come. Who asks what his nationality or his church affiliation may be? Isn't it enough that he is Christian and there can be fellowship?

This was a United Church of Christ, for when the

*Mrs. Sly is the wife of Virgil A. Sly, chairman of the division of world mission of The United Christian Missionary Society. She recently accompanied Dr. Sly on an administrative tour of mission fields of Disciples of Christ.

United Church of Christ was organized in the Philippines in 1948 the Disciples' churches in northern Luzon became a part of it. As a result, this small group of Christians in Claveria feels itself to be a real part of the entire Christian community in the Philippines and, in fact, in the whole world.

In America where there is a large Christian community, the average church member does not realize that the Christian community in so-called mission lands is a minority group. As such they are isolated, have a desire for Christian fellowship, and feel the need for all Christians to be united in their witness and in their efforts to project the gospel in their community and in their country. In America Christian unity has been more or less a theory; out in the Philippines, and in other places where the Christian community is a minority, church union has become an imperative for the salvation of that Christian community.

This Christian fellowship is something we talk about in our churches from time to time. On World Communion Sunday, emphasis is placed upon it and its world-wide significance. It takes on a deeper meaning for an American Christian, however, when he has the privilege of worshiping in a younger church.

This was my experience in Thailand on last October 7. Worshiping in the street chapel at Ban Pong (See the January issue of World Call) was indeed a unique experience for me—and no doubt would have been so for many Americans.

Felt a Sense of Reverence

I felt a sense of reverence and worship as I entered this attractive room, even though the two sides adjoining the street were without walls. As the service progressed I was interested in the fact that a few older men, some women and many young men and boys came to stand along the sidewalk and just inside the room on the open sides of the chapel. They stood reverently and listened intently to the Scripture, prayers and the sermon. Toward the close of the communion service, which came toward the end of the order of worship, many of them slowly and silently disappeared.

The significance of this World Communion Sunday was deeply etched upon my heart as I saw several nationalities—Thai, American, British, Filipino and Chinese—participate in the service. Out in the far-flung places of the world, where the Christian community is the minority group, the bond of Christian fellowship becomes a living reality. Nationality disappears; the important thing is that one is Christian.

And on this day in Ban Pong, Thailand, we were reminded that the bond of Christian fellowship is long and strong enough to encircle the world. Here we saw Christians actively extending the story of the redemptive power of Jesus Christ beyond the confines of the Christian community, which is a real oasis of hope and faith in the desert of superstition and unbelief.

One of the bright spots of the often-discouraging work of carrying the gospel message to the people in many lands is the awakening among people in the Philippines and Thailand to the validity of Christianity as a way of life and to a realization of the strength of the world-wide fellowship among Christians.

AT a time when the wholesale prices of most commodities are increasing, those of farm products generally are still dropping. Taking the last four years as a sample, one finds that farm products overall have dropped about 12 to 13 per cent in price. Meanwhile the wholesale prices of other commodities have increased on the whole about 6 or 7 per cent. This enlarging spread between farm prices and industrial and business prices which has grown from 18 to 20 per cent greater than it was four years ago suggests the very real problem of the farmer and those such as the farm implement people whose business welfare is related to his.

Even this, however, does not suggest the crucial nature of the problem as it is faced by some of the small farmers. When farming is good—that is, when its income is related in a healthy fashion to the balance of prices—many small farmers just get along. When it begins to get difficult, many smaller farmers are forced into living as paupers and then into eventual bankruptcy. Many larger farmers, also, maintain their solvency by "taking it out of the hides" (underpaying and improperly housing, etc.) of migrant labor and farm tenants. We are now at the point where American Christians can no longer ignore farm problems because of the human costs involved.

TWO fascinating and apparently opposite trends are seen in the world today—on the one hand, the growth of nationalism; and on the other, the growth of internationalism.

During the past decade sixteen new nations have reached the self-government stage. Not only so, but many such as Egypt that have had some degree of autonomy in the past have suddenly become militantly nationalistic and independent.

Meanwhile, in several ways we see the growth of internationalism. The United Nations and its predecessor, the League of Nations, represent the trend toward some sort of federal pattern of international cooperation. Soviet Russia with its satellites, and Nazi Germany before it, represented the newest form of totalitarian imperialism, a form of internationalism. Meanwhile, other alignments of nations for mutual advantage such as the Arab League or NATO or the various economic cooperation programs worked out between nations in Western Europe point the way to another form of internationalism.

The U.S., as represented by its elected leaders, has wavered between militant nationalism and cooperative internationalism as represented by the U.N. There is reason to believe—on the basis of opinion polls—that the average U.S. citizen prefers the direction of responsible internationalism on a federal pattern, as seen in the United Nations. The recent switch in the President's policy from one emphasizing the necessity of working through the United Nations to one which suggests our acting independently first and seeking U.N. sanction afterward points up the importance of making articulate the feelings of the average man in the street. Christian opinion at this point is vital—if it becomes vocal.

What Do Disciples Believe—and Why?

Panel of Scholars Begins Re-examination of Doctrine

By HOWARD ELMO SHORT*

A FEW days ago I became a "scholar" again. My first experience was in the eight-year period, 1913-21, in a one-room schoolhouse in Washington County, Indiana. The teacher never used any other word except "scholar" in speaking of his pupils. We never thought of defining it, but presumably it meant that we were "in school," or "learners."

After years of school work ending with post-doctoral studies, I have come to think of scholars as those select few in each field of study who do the basic research and become authorities for all the rest of us on any given subject.

A great deal of correspondence has come to my desk since a group of sponsors appointed a panel of fifteen scholars to re-examine the thought and doctrine of Disciples of Christ. Some of these letters seem to take the viewpoint that we imagine we are the second kind of scholar described above, when we are really the first kind. My impression would be that we are a little of both.

The fourteen men who have begun talking together are as highly educated as any group of the same size that could be assembled from our churches. All have studied hard on particular aspects of the subject at hand. And yet, each one has a sense of Christian humility before the Great Teacher that would be becoming to any county school scholar in front of his teacher.

Why should the doctrine and thought of Disciples of Christ be re-examined?

The members of this panel, like most of the readers of WORLD CALL, are members of this church because of conviction. And convictions are based on substantial facts, conclusions which are unshakable.

It is easy to see why some raise the immediate question, What is there to re-examine? Suspicion can even creep in that what is really to be attempted is the substitution of some newfangled ideas for the faith of the fathers.

What were the Campbells, Stone and Scott doing? They were re-examining the faith which was handed to them. While not rejecting the basic Christian faith, they said that they would have to believe and preach some new interpretation of it.

What were Luther, Calvin and the sixteenth century reformers doing but re-examining the faith of their fathers and finding it wanting? The alternative of continual re-examination of man's faith and the means by which he expresses it in life and action would be the closed, creedal church with only the bishop of Rome or some self-appointed spokesman to tell individuals whether they could ever make any changes in doctrine.

A Protestant church proposing to follow New Testament Christianity instead of man-made traditions has no recourse except to be on the alert, generation after generation, to see whether it is still following Scripture, or whether some man or group of men have become the dictators of our faith.

The protests against a group re-examination of our faith often come from individuals who insist that their personal view must be followed blindly. They could be as wrong as Pope Leo X was in 1517.

It is not easy for a congregational type of church to hold a body of belief and practice so clearly that all may see, without demanding the adherence to a set of doctrines, rules or creeds. The one recurring question that prompted the founding of this panel is, "What do the Disciples of Christ believe?" This question comes from young people and missionaries who mix with others who can reel off the answer to such a question about their churches. The question also comes from seminary students asked by others to distinguish their views.

But the alternative, apparently accepted by some people, seems to be a dangerous reversion to the very system our fathers rejected; that is, a table of twelve or fifteen doctrines presented for signature.

The only alternative acceptable is a thorough study of our movement by a group of students, with the results of their study bearing whatever weight they deserve in the church.

No creed will be written. No documents will be presented for adoption by conventions. No magazines will be started demanding that persons in the churches adhere to our views—or else!

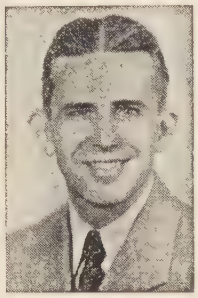
How will the panel operate?

Recently the panel met for three days. As individual members, we talked at length in the early sessions about the place of our church in the current scene, our hopes for a continuing vital contribution to the church of Christ on earth, and our questions about ways in which we can say and do more clearly what we think should be said and done.

Then we began to talk about specific areas which should be studied. Where, if at any point, has our witness grown dim? Where should stronger witness be made? In the light of new knowledge and indeed, new revelation, in what ways, if at all, should we speak differently from our fathers? How can we renew our discipleship? Can it not best be done by following in the founders' footsteps and re-examining our interpretations, rather than by crystallizing what we have received and thereby becoming the very type of church that they rejected?

After considering nearly forty possible places to begin, we agreed upon the theme "The place of Jesus Christ in the life and thought of the church." Immediately some might say, with less time than it took

*Dr. Short is professor of church history at The College of the Bible, Lexington, Kentucky.



Howard E. Short, whose photo appears at left, serves as chairman of the fourteen-member panel of scholars which has been appointed to re-examine the thought and doctrine of Disciples of Christ. Dr. Short, a well-known author and lecturer, has been an instructor at the Ecumenical Institute near Celigny, Switzerland. The panel of scholars will operate for at least three years. It was created by The United Christian Missionary Society and the Board of Higher Education in conjunction with a representative group of leaders of Disciples of Christ.

us to arrive at the subject, that the centrality of Christ is unquestioned. Indeed it is! That is why we are beginning there!

What does this fact mean in relation to the ordinances, the ministry, the revelation of God, the historical work of Jesus, the church as a means of carrying the revelation? What did the Campbells, Stone and Scott think on these and other basic topics of the faith? In the light of our present situation and with what has been learned in a century and a half, how can we best exalt Jesus Christ and perform our proper functions today?

These are a few of the questions that will be studied this year by the following men who compose the panel: Hunter Beckelhymer, W. Barnett Blakemore, James G. Clague, Stephen J. England, Frank Gardner, Virgil V. Hinds, J. Philip Hyatt, C. E. Lemmon, D. Ray Lindley, Ronald E. Osborn, Glenn Routt, Howard E. Short, Dwight E. Stevenson, William G. West and Ralph G. Wilburn.

Panel Has Begun Work

So the panel of scholars has set to work. Individuals have been re-examining the faith and writing about it from the beginning. It is reasonable to expect that when an individual presents a written statement of his thoughts before thirteen others for discussion this would result in a still clearer expression.

Following a world conference a few years ago, one person wrote that nothing happens as a result of theologians' getting together. Some of our panel are practicing theologians; others have other chief interests. All are deeply committed to the cause. It would not seem unduly hopeful to expect that from their thinking help will come for the whole church.

The sponsors, who agreed to pay travel fares and hotel bills (nothing more!), believe the churches want this help. They set no demands and assumed no responsibilities for any conclusions which the panel may reach. The panel members make no demands on each other nor upon the churches. If the churches accept our findings, it will never be because they are compelled to do so. Such a course would not be possible in view of our congregational concept of the church. If, however, the re-statement and re-study commands the earnest study, individually and collectively, of the thousands of churches and members, it would seem that our whole movement might be strengthened for service.

BOOKS about the Bible are in endless procession. Evidently they are in demand and meet a need, else they would not be written or published. *The Bible and the Human Quest,* by Algernon Odell Steele, is a humanistic approach to the Scriptures. It contends for the importance of the Bible in everyday living, argues strongly for a discriminating use of the Bible on its "high levels," and stresses the universal nature of Bible truth. This accent on a discriminating use of the Bible is urged throughout the book and examples are given.

While many earnest Christians might think this book is lacking in a theistic dimension, most laymen would be helped by this work for it has enthusiasm, unusual simplicity and great human vitality. The tendency to take the Bible as a dead-level book is so great among so many people that a work like this is truly important.

FREDERICK C. Grant is one of the most competent and fluent present-day New Testament scholars. *How to Read the Bible* is the title of his latest work. He stresses the need of scholarship for a true understanding of biblical material. He does not claim that we can all be scholars any more than those of us who operate an automobile can all be engineers. But he feels that the old slogan that the average man can find the truth of the Scriptures unaided is simply not true.

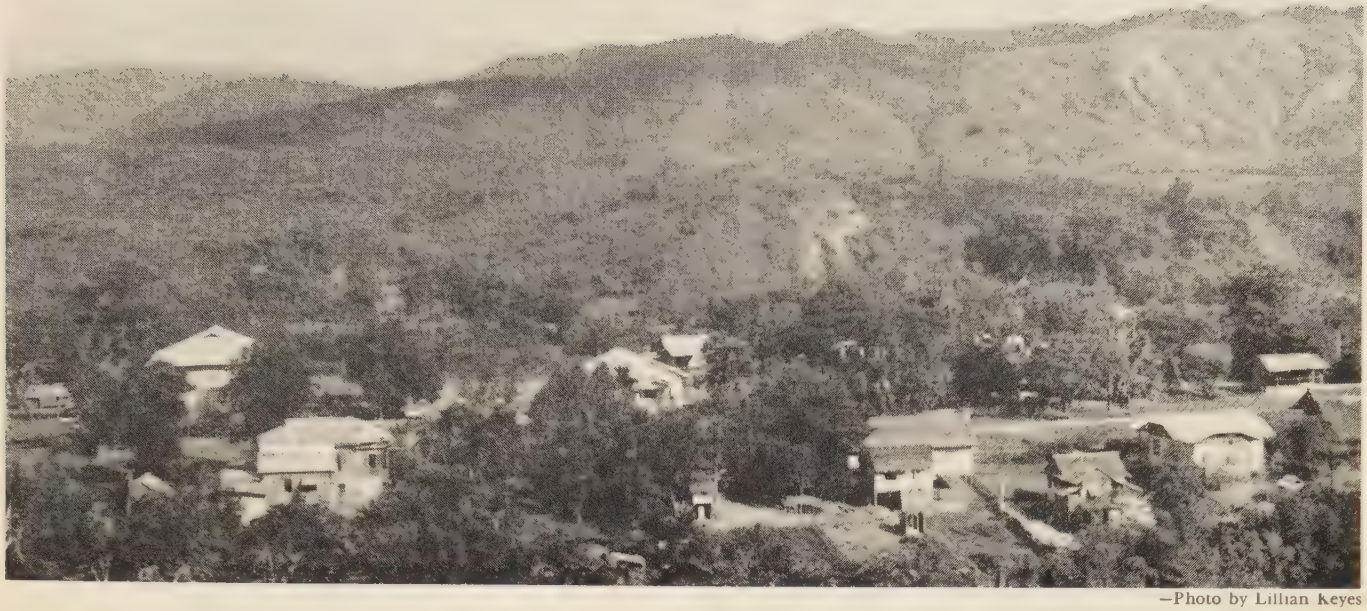
He illustrates the importance of scholarly findings in the understanding of the Pentateuch, the prophets, the poetical books, and the Apocalypse. His helpful suggestions on an approach to the Epistles and the Gospels of the New Testament are especially good. Thoughtful Christians will appreciate his exhaustive bibliography with comments. This is Dr. Grant's most helpful book.

EVERY preacher is aware that there has been a theological revival in our Western world, but most laymen have not found it out yet. It is the contention of Theodore O. Wedel that our preaching for the past hundred years has tended to be moralistic or idealistic without coming to terms with biblical theology. *The Pulpit Rediscovers Theology* contends that it is time to get the new theology into preaching. The author feels that we have taken the ethical notes of the Scriptures and tried to make the good life *desirable,* but in the Scriptures it is described as *imperative.* For example, we preach the Ten Commandments of Moses as a desirable morality, but when these laws were first given in the book of Exodus they were imperatives around which men must live under God.

IF Dr. Wedel would have the preacher deal in more theology, William E. Hulme pleads for the same thing in counseling. His new work, *Counseling and Theology,* leaves one with two impressions. The first impression is that the author is good in his counseling technique. But when he tries to outline his main thesis on the theological premise of counseling, he seems strained and unnatural.

Perhaps it is the overuse of the Reformation cate-

(*Continued on page* 38)



—Photo by Lillian Keyes

This view of Kabugao in mountainous Apayao, the Philippines, shows the high school, on the left, and other mission property.

The Fertile Mountains

Disciples Have Vital Work Among Former Filipino Head-hunters

By LEONARD J. BRUMMETT*

ALONG the eleven thousand miles of Philippine coast land live two-thirds of the Filipino people. These are the lowland people—the Tagalogs of the Manila area, the Visayas of the central islands, and the Ilocanos of northern Luzon. The lowland people dress like Westerners. They often build modern houses and may drive automobiles or jeeps over asphalt roads. The lowland people have been under the influence of Western culture since the coming of the Spanish conquerors some three hundred years ago. Eighty per cent of the lowland people are Roman Catholics.

When one travels into the mountain areas of the Philippines one finds a different people. Roads are fewer and visitors come less frequently. The mountain tribes were never fully conquered by the Spaniards' law, or commerce, or God. The white man called all mountain people *pagans* until they should submit to baptism.

These mountain people were head-hunters. Fear of "head-hunters from the farther mountains" still is present today in some villages. To the lowland people the mountain tribes were savages, uncivilized. A prejudice, which persists even today, grew up between these two societies.

When the first missionaries of Disciples of Christ came to the Philippines in the early years of this century, they looked around for fertile fields untouched by other Protestant groups and decided to take the northwest corner of the island of Luzon. This area included both lowland and mountain people—the Ilocanos who lived on the coast lands of Ilocos Norte and Ilocos Sur, the Tinguians of the mountains of Abra, and the Apayaos or Isnegs of Apayao sub-province.

When the first missionaries came north they established mission stations first in the lowland centers of Laoag, Ilocos Norte, and Vigan, Ilocos Sur. From here they went out into the surrounding country to make converts and to organize churches among the industrious Ilocanos.

Now and again the attention of the missionaries was called to the people who lived in the highlands of Abra and Apayao. The story of the way the gospel has been sent to them is a record of close cooperation between the American missionaries and the Ilocano Christians. It is also the story of a great, continuing opportunity—of a field which is ripe and cannot be neglected. CONTINUED

*Mr. Brummett is a missionary in the Philippines with The United Christian Missionary Society.

—Photo by Norwood Tye

Youth hike over rugged mountain trails to reach Abra Mountain High School, established by Disciples at Lamao in 1947.

Look first at the Tinguians. By the year 1904, missionary Hermon P. Williams had made converts among the Ilocanos of Bangued, the largest city in Abra. During this time he took one of the first Filipino pastors and made a survey trip among the Tinguians in the mountains of Abra and Apayao. From their station in Vigan, Ilocos Sur, he and other missionaries, accompanied by Filipino pastors, made visits to the mountains, following the rivers and streams up the fertile valleys to their sources, preaching in the villages along the way.

Making converts among the Tinguians was hard in those days. These mountain people had feared and hated the Spaniards. They often mistrusted the lowland merchants who came to trade. How should they treat the *Americano* who came preaching a new religion?

A missionary coming into a mountain village might find the houses deserted—the people having fled to the hills. If an evening service was planned, the missionary might find himself preaching with no visible audience. Behind the darkened doors and windows the silent people listened. They liked many of the things they heard. The Protestant ideas were democratic, and the Tinguians were an independent people who practiced democracy in their local government. Still, ancient superstitions and traditions held captive the minds of many of the people.

By 1912, a number of the Ilocanos had been challenged enough by the new faith to become pastors and Bible women. Some of these pastors, often at great personal sacrifice, were sent to preach to the Tinguians. Pastors like Catalino Valera, Hilarion Sabaot and Canuto Batoon traveled from village to village preaching Christ, teaching the farmers better methods of agriculture, and lifting their horizons to a better life. They sometimes met with indifference; sometimes with antagonism from the old animistic religion and the mediums who were the priests and priestesses of it. Sometimes their words fell on fertile ground.

Lorenzo Sangoy became a Christian, went to Vigan to enter a school for nurses, and returned to his people with a Bible and a medicine chest. Lawagan, formerly a head-hunter, was converted. Held in high regard all over the mountain area, Lawagan became a source of strength and inspiration to the missionary work in the Abra mountains. He persuaded his people to abolish many of the age-old customs which he felt were not consistent with his new faith.

First Missionaries in Area

In 1932, when most Disciples' missionaries were recalled because of the depression, Mr. and Mrs. Harry Fonger were sent to live in Bucay on the edge of the Abra mountains. They were the first missionaries to live in this area. For two years they lived here, strengthening the mountain churches. Substantial chapels were built, the people sawing the lumber from the forest by hand. More people were added to the church. Sanitary water systems were constructed and other improvements made by the communities. In one strategic town the Catholics abandoned their outpost and offered their chapel for sale.

At the end of World War II a number of communities in the Abra mountains were predominantly or totally Protestant. Lamao was one such community. It was here that the Abra Mountain High School was opened in 1947. This is the only high school among the mountain Tinguians. It has contributed immensely toward the strengthening of our work in the mountains. The faculty and administration of the school have been infectiously Christian. More than a dozen of the new graduates of the school have decided to enter the ministry and are now in training for this work. Other graduates have become leading laymen in the small chapels of their home communities, leading the services, teaching, and even preaching in the absence of a trained pastor.

Filipinos Start Work Among Apayaos

American missionaries initiated the work among the Tinguians. Filipino missionaries began Christian work among the Apayaos.

Apayao lies to the east of Laoag, Ilocos Norte, where, since the early days, our work has been strong. Filipinos are born evangelists. The problem of Disciples in the islands has not been so much the converting of the people but the shepherding of people after they have been converted!

In 1924 the Christian Endeavor Society of Laoag sent a survey team to Apayao to discover the possibilities for Christian work there. The team returned with good news. The field was ripe and there were no other reapers present! Even the Catholic church was not doing consistent work there at the time. The

government was beginning to open schools. The Catholics had been asked to start schools, but some of them replied that the Apayaos were incapable of being taught!

In many of their customs, the Apayaos were among the most primitive of the mountain tribes. One of their chief handicaps was that they did not know how to plow and cultivate rice fields after the lowland manner. They would burn off the mountain side, plant their seed, and leave it until harvest time. The yield was small and families had to move frequently from one place to another in search of fertile fields.

The year after the survey team was sent out, an evangelistic team composed of Enrique Guerrero, Silvestre Morales and Juan Santos was sent to preach in Apayao. With Bayag as their center, they stayed one month, baptizing 200. When this team returned, its report was enthusiastically received. Churches in the lowlands were challenged to support the work so favorably begun. These Christians, who had been Protestants themselves for only a few years, organized the Apayao Missionary Society. Three-year terms were set up for their missionaries, and workers were sent to Apayao. The first president of this missionary society, incidentally, was to become a governor of Ilocos Norte.

Pastor Canuto Batoon and Miss Mercedes Manglallan, the first missionaries to Apayao, spent much of their time working with the youth of the province. Miss Manglallan managed a dormitory in Kabugao, and Pastor Batoon held Bible classes for young students after school for five days a week. Missionaries encouraged and helped direct the work in Apayao. They visited the work, too, preaching and holding institutes.

No American missionary lived in Apayao until after the war when Louis Sanders moved to Kabugao in 1948 and opened a new mission station. Like Abra, a high school was started here, the first one in the province—the Apayao Christian Academy.

This school has filled a great need among the Apayao people, and like the Abra Mountain High School, it has greatly strengthened Disciples' work in that area. Through these schools, students learn the meaning of Christianity. A number of the graduates of this school are studying for the ministry. At the present time about one-half of the ministerial students for our whole area are from Abra and Apayao. One old Ilocano churchman recently said, "In the old days we sent pastors to the mountains. Now the mountain boys have come down to preach to us."

What are the prospects for the future? The venture of the church into the mountain areas of the Philippines has been fruitful and gratifying. The former "savages" have been responsive and earnest Christians. The youth emerging from the high schools in the mountains are changing their communities.

Work Still Remains

But as one looks at the present status of the church among the mountain people he is struck by the amount of work still remaining to be done. In Abra, our churches are found in only one-third of the mountain area. In Apayao, scores of communities are still without a church. Why have Disciples not covered all this area? It is not because the people have turned a deaf ear to the good news of Christ. In northeast Abra, as well as in many other unreached localities, the door stands open for Disciples' pastors and missionaries to enter and evangelize. Why doesn't the church go? The reason is that the workers are insufficient to serve even the present Christians. Missionaries are too few, and support for their work is too weak, even though the Apayao work is now a part of the total program of the United Church of Christ.

There was a time when Apayao might have become a Protestant province, the only one of its kind in the Philippines. Disciples moved too slowly and lost this opportunity. Smaller divisive sects do not move slowly in the Philippines today. The field is still ripe in the mountains, but if Disciples and those who work with them neglect again the opportunity before them, they will receive only a portion of the harvest.

The people of Apayao, with a geographical isolation and a primitive culture, have become vigorous, dedicated Christians upon their conversion. Shown at right are members of the Uduando family, who are holding a worship service in their simple home at Kabugao. The father, seated at the back, is a member of the Kabugao church board. His son Pedro, at left, is a former student at the Apayao Christian Academy high school. Mr. Brummett writes that many of the youth emerging from the high schools in Apayao and in Abra are effecting commendable changes in mountain life.

—Photo by Lillian Keyes

Women Make Ready for Quadrennial

By LOUISE MOSELEY*

ENTHUSIASM is mounting among women of the Christian churches (Disciples of Christ) for the first Quadrennial Assembly of the International Christian Women's Fellowship. The assembly will be held on the Purdue University campus at West Lafayette, Indiana, June 19-23.

There has been talk of the coming assembly ever since 1953 when the International C.W.F. was formed at Portland, Oregon. But the business of planning and promoting the meeting has accelerated during the past twelve months. Working with national C.W.F. staff and International C.W.F. officers have been twenty Quadrennial committee chairmen.

Some five hundred women from churches across the United States and Canada have assumed responsibilities which will help to make the Quadrennial a success. These women have agreed to be ushers, discussion leaders, dormitory hostesses, press room assistants, speakers and other program participants. They will have charge of the gift shop, bookstore, post office, exhibits and first aid rooms. A number of women are organizing group tours of delegates who plan to go to Purdue from their home states in chartered buses. These groups will also stop in Indianapolis, en route to the assembly or on their way home, to visit Missions Building and other places of interest.

Dr. Hyde

A significant feature of the preparations for this first women's assembly is a training meeting to be held in March on the Purdue campus. Coming to the pre-assembly meeting will be 150 discussion group leaders, including state C.W.F. secretaries. These women will be prepared for their task of leading assembly discussions by Dr. Floy S. Hyde of New York City, director of leadership training for United Church Women. The March meeting is especially important because the major purpose of the Quadrennial As-

*Mrs. Moseley is director of interpretation for The United Christian Missionary Society.

Quadrennial gift shop committee members examine crafts from other countries which they will sell at the assembly. Standing, left to right: Mrs. John Dalton, chairman; Mrs. Louis Church, Mrs. Russell Orr, Mrs. William Delaney, Mrs. George Wilson, Mrs. Richard Renner, Mrs. Ted Holcomb. Seated: Mrs. Errett Scott, Mrs. Irene Phipps, and Mrs. Arthur Culler.
—Photo by Herald Monroe

sembly is to prepare women for more effective service as leaders in their local churches.

A new manual for Disciples of Christ church women has been prepared by Samuel F. Pugh, national director of church development for The United Christian Missionary Society. Production of this manual, *Women's Place in the Total Church,* has been timed so that it can be available for use in both the March training meeting and discussion groups during the Quadrennial. It will serve as a guide to greater participation by women in the program of the functionally organized church.

Assembly to Have Practical Nature

The practical nature of the assembly will be carried through exhibits as well as program. Exhibits are being arranged on alcohol education, church publicity, long range program emphases, mission tours, and mission support through wills and annuities. National church agencies planning exhibits are United Church Women, World Call, International Convention of Disciples of Christ, Unified Promotion, The United Christian Missionary Society, and the Joint Commission on Campus Christian Life. Books for church women will be sold in a bookstore sponsored by the Christian Board of Publication and The United Christian Missionary Society.

A colorful exhibit will be the gift shop in the Purdue Christian Foundation building adjacent to the campus. Here the assembly delegates will find crafts from many countries which they can buy for gifts or personal use. Dolls from Japan, lace from Paraguay, lacquer ware from Thailand, serapes from Mexico, and a variety of other crafts have been gathered for the Quadrennial gift shop by a committee made up of Ohio women.

In connection with educational exhibits there will be daily demonstrations designed to show the women how to handle church public relations, how to teach the adult class, how to use audio-visuals, how to arrange worship centers and flowers in the church, and how to select and also how to use religious music.

Committee chairmen who have been heading the Quadrennial Assembly preparations are Mrs. H. I. Rudduck, Mishawaka, Indiana, general chairman; Mrs. Mary M. Dale, Dallas, Texas, program; Mrs. Barton Johnson, Covington, Kentucky, music; Mrs. Foster Craggett, Los Angeles, worship; Mrs. John B. Dalton, West Richfield, Ohio, gift shop; Mrs. Claude Jewsbury, Jacksonville, Illinois, exhibits; Miss Regina Glasco, Toledo, publicity; Mrs. Beauford Norris, Indianapolis, conversation groups; Mrs. James K. Dobbs, Atlanta, Georgia, residence halls.

Others are Mrs. Pauline Johnson, Cuckoo, Virginia, overseas guests; Mrs. Emory Ross, New York, fraternal delegates; Mrs. H. J. Shonts, Winston-Salem, North Carolina, dining room; Mrs. Clara Blacklock, Toronto, lost and found; Mrs. A. Dale Fiers, Indianapolis, program hostesses; Miss Elizabeth Hartsfield, Lexington, Kentucky, ushers; Mrs. Arthur E. Landolt, Moberly, Missouri, discussion groups; Mrs. Walter Lantz, Indianapolis, health; Miss Mary E. White, Memphis, Tennessee, information; Mrs. C. C. Smith, Portland, Oregon, food; and Miss Frances Reed, East Aurora, New York, post office.

—Purdue Photographic Service

Above, Mrs. H. I. Rudduck, general chairman of the Christian Women's Fellowship Quadrennial Assembly, confers with Lloyd M. Vallely, director of the Purdue Memorial Union Building which will house exhibits, discussion groups, assembly office and press room for the June gathering.

Left, Mrs. Claude Jewsbury, left, Quadrennial Assembly exhibits chairman, discusses churchmanship displays with Mrs. A. C. Ragsdale while attending the 1956 biennial meeting of the Home and State Missions Planning Council of Disciples.

—Photo by Thomas P. Inabinett

—Photo by East-West from Black Star

Mrs. Kenneth Hendricks teaches an English class at the Girls' School in Tokyo, Japan.

A men's work leader offers

A Salute to

By W

AFTER completing a world tour of the mission stations of Disciples of Christ this past summer, I feel that I have a much better understanding and deeper appreciation of the work which women missionaries are doing. Some of the greatest work that is being done on foreign fields is being accomplished by these women. By their faith, their courage, their sacrifices, their skills, their humor, and their perseverance, they not only give a great service; they encourage others to be sacrificial.

Take missionary wives, for instance. Hundreds of men in missionary service will testify that they are what they are because of the influence of their wives.

My first contact with a missionary wife was with Mrs. Kenneth C. Hendricks of Tokyo, Japan. Here is a woman who is not only a wonderful mother and wife but also a counselor to younger missionaries, a friend of the people, and an all-round missionary worker. She is the kind of woman missionary of whom all of us are justly proud.

Commands Respect of All

Later on in our world trip I met Mrs. Mildred Reynolds of Bilaspur, India. I recall years ago having met Mildred and her husband, Herman, at Yale University as students. All through the years she has sacrificed with her husband in doing the difficult work of being a missionary homebuilder in India. Indian women seek her friendship, and through all of her experiences she has maintained a humor and a spirituality that command the respect of all who know her.

Mrs. Hendricks and Mrs. Reynolds are typical of the great host of missionary wives who deserve special recognition for their continuous, unselfish service.

Our plane landed at Boende, Congo, and after a 180-mile trip over jungle roads we reached Ifumo where we came in touch with a great example of service by a dedicated woman in the field of teaching. Faith McCracken, after a few terms of service in Africa, returned to California to take care of her mother. After her mother's death she asked to be sent back to Africa, giving up a good position in the American educational world to return to mission work.

She lives in a home with walls of dried mud or clay and with a thatched roof. It was put up as a temporary measure and built for two or three years' service. At the present time it has been lived in for eight years and is an example of the kind of building that is being replaced by Capital for Kingdom Building funds.

Faith McCracken supervises a large school. In addition, she serves as the supervisor of twelve outlying schools in African villages. One hundred per cent of the pupils who attend these schools become Christians. The day we visited one school, thirty-seven were baptized.

Training Future Leaders

At Bolenge, Congo, we came in touch with Edna Poole, who has sixty-four teachers under her supervision. For these teachers she must plan and supervise all of the examinations for the pupils under these teachers. Here is a person who is doing the work of a city superintendent of schools. Women like Faith McCracken and Edna Poole are really training the men and women who will become the future leaders for a new civilization in Africa.

At Bilaspur, India, we met another great woman teacher in the person of Vida Elliott. This woman has served for years as the principal of a large girls' school with 1,100 students. She is now gradually turning the supervision of that school over to Indian women leaders. The mark of her leadership in the school has been felt in the lives of hundreds of women, the future homemakers for India.

Vida worked thirty years ago for Sears, Roebuck and Company as a stenographer at a salary of $35.00 a week. Then she went off to school and finally gained a Ph. D. degree in the field of education. At the present time she is working in India as one of our great teachers

*Mr. McKinney is executive secretary of the department of men's work of The United Christian Missionary Society.

omen
n the Mission Field

AM H. McKINNEY*

for a salary which is less than what she made thirty years ago as a stenographer.

These women missionaries of whom Faith, Edna and Vida are typical, are unheralded ambassadors whose great service might easily go unnoticed by those of us who support missions here at home.

High on the roll of those who serve are the women who represent Disciples of Christ in the nursing profession.

I met Margaret Shaw in Ifumo. Without the aid of a doctor, she conducts large clinics which serve hundreds of Africans in that area. Her arms were red from washing them in disinfectant, and her deep concern for the health of the people makes her spend many a sleepless night. We had breakfast in her home one morning, following a night during which she had been called out to aid in the delivery of three babies. After seeing her at work in her role as a nurse, we felt proud to have such a woman representing us on the mission field.

Worked with Lepers

At Wema we became acquainted with Goldie Alumbaugh, who has served for more than thirty-six years in Africa. During the furlough of Dr. Bowers, she served the hospital at Wema and in addition supervised a leprosarium in a colony of more than 350 lepers.

John Gunther, noted author and world traveler, in making his study of Africa, asked to be taken to the place in central Africa where he could see people in the most primitive conditions. He was brought to Wema where among these people, Goldie Alumbaugh was serving with the other missionaries on our staff in a wonderful way as a Christian nurse.

At Bolenge we have another great nurse in the person of Georgia Bateman. She is up early in the morning supervising a clinic and hospital that provides medical aid for a flow of 400 to 600 persons going through the clinic at various times. During the month of June she delivered twenty-eight babies and throughout the year her work averages one delivery of a baby on three out of four days.

She is a quiet person, but how the people love her! When she returned from furlough and a party was held in her honor on the lawn, all of the children whom she had delivered in the past twenty years were there, and they surrounded her and threw flowers on her as she stood in the midst of the circle. These people know who loves them and who has served them.

I heard of a preacher once who paid a tribute to his mother, saying, "She practices what I preach." The same thing might be said of Margaret Shaw, Goldie Alumbaugh and Georgia Bateman, who represent a great group of dedicated women nurses.

And what more can I say, for time would fail me to tell of other women missionaries whom we met, who are our representatives serving in difficult places—in Japan, Okinawa, the Philippines, Thailand, India, Orissa, Nepal, Africa, Puerto Rico, Jamaica, Mexico, Argentina and Paraguay. We are happy to salute these dedicated women who are serving sacrificially in the world mission of Christ and his church.

Miss Goldie Alumbaugh, left, stops to talk with a fellow Disciple after a church service at Bolenge in Belgian Congo.
—Photo by Baker

World Christianity in Focus

Disciple Visits Busy, Crowded W.C.C. Offices in Geneva

By GAINES M. COOK

EDITORIAL NOTE: *The following article was written by the executive secretary of the International Convention of Disciples of Christ. Dr. Cook and his wife were in Geneva, Switzerland, for several days in January as they began their four-months' world tour, provided by friends as an appreciation gift for Dr. Cook's ten years as full-time secretary of the International Convention. Other articles written by Dr. Cook from various parts of the world will appear in coming issues of* WORLD CALL.

SEVENTEEN Route de Malagnou, Geneva, is now more than an address to us. It is a place where world-wide Christian concern comes to a focus in personalities, plans and program.

Dr. Cook

The four-acre campus with its chalet, gatehouse and simple auxiliary buildings is alive with busy people and efficient offices. Letters, cables, conferences and interviews keep this center of the World Council of Churches in touch with the world. Secretaries and fraternal Christian workers are constantly coming and going.

Geneva is ideal as the location of the World Council because here is the International Peace Palace, now used as the European headquarters for the United Nations; the International Labor headquarters; and world offices for the Y.M.C.A., Y.W.C.A., Red Cross, World's Student Christian Federation, and World Health Organization.

ONE of the concerns here is the inadequacy of the buildings now used by the World Council of Churches. The location is good but facilities are crowded and in a bad state of repair. The proposed new headquarters building must be erected soon if satisfactory working conditions are to be maintained for officers and staff. Furthermore, these buildings are so modest and obscure that the prestige of the World Council suffers by comparison with other world headquarters.

The present property was purchased at a nominal cost and will provide a splendid site for the new building. Much credit goes to Frank Northam whose business ability and far-sighted plans have proved to be most wise.

Two things of significance have happened here very recently which are important news for the World Council. One is the announcement that the city of Geneva will build the new museum of art on property next to the World Council. Now architectural plans can be made for the new headquarters building of the World Council to harmonize with this new and imposing civic building. Anticipation of this announcement has held up the building plans to date.

The second exciting piece of news is the announcement by the French government that authorization has been given for the construction of a 15-mile tunnel through Mont Blanc as part of the new Paris-to-Rome highway. This will shorten the route by many miles and several hours, thus making this highway one of the most important thoroughfares in Europe. Of significance to the World Council, this highway goes through Geneva and will use Route de Malagnou, thus placing the new headquarters building on the "Road to Rome."

Disciples of Christ are held in high esteem by the World Council staff. Robert Tobias, who worked for eight years with the committee on interchurch aid and service to refugees, is highly praised by his former associates. Dr. Tobias is now associate executive secretary of the Council on Christian Unity and a professor in Butler School of Religion in Indianapolis, Indiana.

GEORGE Walker Buckner, member of the Central Committee of the World Council and editor of WORLD CALL, is regarded as one of America's foremost ecumenical statesmen. Howard Short, professor at The College of the Bible in Lexington, Kentucky, and Ronald Osborn, professor at Butler School of Religion, have been appreciated as instructors in the Ecumenical Institute.

We have learned to our joy that Disciples are recognized for their spirit of cooperation as well as for their generous gifts. Four Disciples' students are enrolled at the Ecumenical Institute near Celigny.

We have seen something of the operations here of the committee on interchurch aid and service to refugees. We learned that fifty persons under the World Council of Churches are processing Hungarian refugees and distributing material aid. We are told that the majority of Hungarian refugees are skilled youth and not at all difficult to relocate. The whole task, including service to Europe and Asia, seems formidable to us. Even so, it is being carried out.

Surplus food and clothing are more plentiful, however, than personnel. Language training plus skill in social service are essential for workers. But even more important, the workers must be willing to invest several years at the task. The short-term, untrained person cannot be used effectively. Here is a vocation worthy of thorough training and the investment of years of dedicated life.

WE met and talked with the secretary for interchurch aid to Orthodox churches. Again we realized the significance of the peculiar relationship wherein the Disciples of Christ, so different from their Orthodox friends, have been the most effective lifeline in their struggle for survival in Yugoslavia and Greece. We continue to give both material and spiritual aid that the church may exist and serve under the shadow of communism.

We were both thrilled and burdened to hear the story of East Germany, where West German churches have shared so sacrificially in making survival possible in the Soviet Zone. Poverty and oppression bring out heroism in the church, but these factors also threaten extinction.

We are proud to be a part of the World Council of Churches. May our participation in the new building at Geneva and our sharing in the world program wherever the church is to be found be worthy of Disciples of Christ everywhere.

Four Disciples of Christ are enrolled at the Ecumenical Institute near Celigny, Switzerland, shown in the photo below. Two Disciples have served in recent years as instructors.

Beauty from Baked Clay

How a Spare-time Interest In Ceramics Has Developed Into a Program that Gives Promise of Enriching the Lives of Filipino Villagers

By NORWOOD B. TYE*

—Photo by Lillian Keyes

Pottery plays an important role in the life of the Apayao people. Above, a woman cooks rice in a clay pot over a simple stove that is also made of clay.

IN the Philippines, spare-time interests or hobbies are not only enriching the lives of missionaries but are now showing promise of enriching the lives of many others. Such is the case with ceramics, the art of making articles of baked clay.

It all began this way. About five years ago I was visiting in the *barrio* of Abang in Bucay, Abra province. This is a village in which the common "caramba" cooking pot is made. But this is not the only kind of pottery made in the Philippines. I asked the men why they did not also produce the better pottery made in Vigan, called the "burnay," which is sold at a higher price. They replied that the Chinese had a secret formula for making the "burnay." By putting some secret liquid formula in the clay, they made the pots heavier and stronger.

Visiting Kabugao, Apayao province, shortly thereafter, I was impressed with the fact that the people of the entire province bought their cooking pots in Kabugao. And all of these pots were brought up the river by the merchants to be sold at a high price to the people of Apayao, who have much less cash than most other people in the Philippines. Thus, having much lower income, they pay more for such universally needed items than do their brethren in the lowlands.

WHEN I went to the United States on furlough, I began looking around for an opportunity to learn something about ceramics, believing that there are clays in Kabugao and similar places which could be fired into useful pottery. This would make it unnecessary for the people to pay such high prices for pottery from the lowlands. My study of ceramics in the Sculptor's and Ceramic Workshop in New York City proved to be one of the most interesting sidelines of my furlough, and I found that I could enjoy it immensely as a hobby, if nothing else.

Upon my return to the Philippines I began inquiring as to the possibilities of introducing more advanced pottery techniques in some places in northern Luzon.

In July, 1955, Mr. and Mrs. Robert Gipe arrived on the field, and I discovered that Gladys Gipe had also studied ceramics, at Hartford. Bob had not studied ceramics formally, but immediately he read all he could find on the subject, and we spent hours discussing all possibilities.

We discovered that near our high school in Burgos there are reasonably good deposits of clay for ceramics purposes. The rural life committee of the United Church of Christ appropriated $500 in January, 1956, for the development of a ceramics project in northern Luzon. We were well on the way to developing this project in connection with our rural high school in Burgos, Ilocos Norte, but due to financial inability of the people in the community, the enrollment of the school dropped so drastically that the school had to be closed. This also closed out our ceramics project.

WHEN I came to Manila to work with the United Church in April, 1956, Bob Gipe carried on with the plans for the ceramics project. At the time he began his recent furlough to the United States, he was developing a lightweight tile shingle which can, if it develops according to our expectations, mean a great deal to the rural population in the Philippines. It will be a type of roofing tile which can be made as a "cottage industry" project in many of the *barrios* in almost every region of the Philippines.

This part of it is still in the planning stage, but there have been two small achievements which have already borne fruit as a result of our interest in ceramics. Bob Gipe was able to fire some of the good clay in Kabugao and make several hundred drainage tiles for use in the construction of a retaining wall on the Abulog river side of the mission property in Kabugao.

The clay has proved so good that the public school teachers in Kabugao under the leadership of Potrocinia Tayaban, one of our leaders, are making ceramic flower pots which very possibly will be saleable in the lowlands within a comparatively short time. Inasmuch as the boats to Kabugao generally travel down the river empty and travel up the river loaded, the flower pots can be transported to the lowlands with little expense.

This project very likely will add considerably to the cash productivity of the residents of this mountain village.

ANOTHER area in which our interest in ceramics has borne small fruit is south of Manila. A number of months ago I purchased a newly designed clay stove for use in the rural homes of the Philippines. We had planned it as a part of our project in Burgos, but we were not able to produce the stoves before the school closed. Through contacts which Mrs. Tye made in Manila, one of the extension workers of the department of agriculture came to my office and we discussed at some length the problems they were having with building somewhat similar clay stoves.

Just recently we received word that the suggestions I made to this good lady made it possible for them to work out the "bugs" in their own stove. Their design will soon be in production, and local "home industry" potters will be making them, we hope, in different parts of the Philippines.

THIS is a stove which can be built by the local potters, who are widely scattered throughout the Philippines, thus making it possible for the poorest people to purchase one of the stoves. The stove has the advantage over the clay stoves now in use in that, first, it leaves no smoke in the kitchen, making it possible to keep the kitchen clean; and second, it uses only a small amount of wood while cooking the food rapidly.

The gospel should enrich and beautify the whole of life. Believing this, we have found spare-time interests which have enriched our own lives and which now are showing the promise of enriching the lives of many others, helping us to discover better ways of using the good earth which God has given us.

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*Mr. Tye, a missionary in the Philippines with The United Christian Missionary Society, is general secretary of the United Church of Christ in the Philippines.

Directory of Foreign Missionaries of U. C. M. S.

Argentina

Smedley, Mr. and Mrs. George, Colegio Ward, Ramos Mejia, Buenos Aires, Argentina
*Liggett, Mr. and Mrs. T. J., c/o R. G. Moore, Walton, Ky.

Belgian Congo

*Alumbaugh, Miss Goldie, 1763 Vine Street, Denver, Colo.
*Baker, Dr. and Mrs. Donald H., Box 154, Hiram, Ohio
*Barron, Mr. and Mrs. Jack T., 316 East Broadway, Mayfield, Ky.
Bashore, Mr. and Mrs. Joe Walter, Wema D.C.C.M., via Boende, Congo Belge, West Africa
Bateman, Miss Georgia, Bolenge D.C.C.M., via Coquilhatville, Congo Belge, West Africa
Bowers, Dr. and Mrs. Robert C., Wema D.C.C.M., via Boende, Congo Belge, West Africa
Byerlee, Mr. and Mrs. David A., Bolenge D.C.C.M., via Coquilhatville, Congo Belge, West Africa
Byerlee, Mr. and Mrs. W. Allen, 406 So. Alabama, Okmulgee, Okla.
Cardwell, Mr. and Mrs. Walter D., Bolenge D.C.C.M., via Coquilhatville, Congo Belge, West Africa
*Clarke, Mrs. Virginia M., 5616 S. Randolph, Indianapolis 27, Ind.
*Coates, Miss Ruth, 434 W. 120th Street, New York 27, N. Y.
Coburn, Mr. and Mrs. J. Frank, Monieka D.C.C.M., via Boende, Congo Belge, West Africa
*Cobble, Mrs. Robin R., 230 South Western, Chanute, Kans.
Cornwell, Mr. and Mrs. Dean, 124 rue Washington, Brussels, XL, Belgium
Cuppy, Mr. and Mrs. A. C., Monieka D.C.C.M., via Boende, Congo Belge, West Africa
Dade, Mr. and Mrs. Edgar, Bolenge D.C.C.M., via Coquilhatville, Congo Belge, West Africa
*Davis, Mr. and Mrs. Bernard, 415 N. Alta Avenue, Whittier, Calif.
*Davis, Miss Jane, The College of the Bible, Lexington, Ky.
Dawson, Mr. and Mrs. Charles H., 35 rue Edith Cavell, Uccle, Brussels, Belgium
Depew, Mr. and Mrs. Arthur M., Coquilhatville D.C.C.M., Congo Belge, West Africa
Dodson, Mr. and Mrs. James Richard, 1810 S. Johnson, San Angelo, Tex.
Felkel, Mr. and Mrs. Harry E., Lotumbe D.C.C.M., via Coquilhatville, Congo Belge, West Africa
Finney, Miss Margaret, Wema D.C.C.M., via Boende, Congo Belge, West Africa
Harris, Mr. and Mrs. A. Louis, Bolenge D.C.C.M., via Coquilhatville, Congo Belge, West Africa
Heimer, Mr. and Mrs. Haldor, Ifumo-Monkoto D.C.C.M., via Boende, Congo Belge, West Africa
Hobgood, Mr. and Mrs. Ben Clay, Coquilhatville D.C.C.M., Congo Belge, West Africa
Hurt, Mrs. Ambra, Bolenge D.C.C.M., via Coquilhatville, Congo Belge, West Africa
Jaggard, Mrs. Wilma S., Bolenge D.C.C.M., via Coquilhatville, Congo Belge, West Africa
Jarman, Miss Fraulein, Bolenge D.C.C.M., via Coquilhatville, Congo Belge, West Africa
*Johnson, Mr. and Mrs. Charles R., George Peabody College for Teachers, Nashville, Tenn.
Johnson, Dr. and Mrs. Gene E., 124 rue Washington, Brussels, XL, Belgium
*Lewis, Mr. and Mrs. Ellsworth, 1022 Lloyd, Lodi, Calif.
McCracken, Miss Faith, Ifumo-Monkoto D.C.C.M., via Boende, Congo Belge, West Africa
McMillan, Mr. and Mrs. Donald, Monieka D.C.C.M., via Boende, Congo Belge, West Africa
*McMillan, Miss Fern, R. R. No. 1, Box 13, Delta, Colo.
Martin, Mr. and Mrs. Randel O., Bolenge D.C.C.M., via Coquilhatville, Congo Belge, West Africa
Mills, Mr. and Mrs. Charles C., Coquilhatville D.C.C.M., Congo Belge, West Africa
Mitchell, Miss Hattie, Mondombe D.C.C.M., via Boende, Congo Belge, West Africa
Musgrave, Miss Ruth, Lotumbe D.C.C.M., via Coquilhatville, Congo Belge, West Africa
Peterson, Miss Ruth, Coquilhatville D.C.C.M., Congo Belge, West Africa
Poole, Miss Edna, Bolenge D.C.C.M., via Coquilhatville, Congo Belge, West Africa
Ross, Dr. and Mrs. John E., Lotumbe D.C.C.M., via Coquilhatville, Congo Belge, West Africa
Shaw, Miss Margaret, Ifumo-Monkoto D.C.C.M., via Boende, Congo Belge, West Africa
Shoemaker, Miss Gertrude, Mondombe D.C.C.M., via Boende, Congo Belge, West Africa
Smith, Mr. and Mrs. Everton B., Lotumbe D.C.C.M., via Coquilhatville, Congo Belge, West Africa
Smith, Mr. and Mrs. H. Austin, Ifumo-Monkoto D.C.C.M., via Boende, Congo Belge, West Africa
Snipes, Mrs. Esther W., Bolenge D.C.C.M., via Coquilhatville, Congo Belge, West Africa
Snipes, Mr. and Mrs. Paul David, Mondombe D.C.C.M., via Boende, Congo Belge, West Africa
Stober, Miss Buena, Mondombe D.C.C.M., via Boende, Congo Belge, West Africa
Tillery, Mr. and Mrs. Ralph, Bolenge D.C.C.M., via Coquilhatville, Congo Belge, West Africa
Watson, Dr. and Mrs. Keene, Monieka D.C.C.M., via Boende, Congo Belge, West Africa
Weeks, Mr. and Mrs. Claylon, Wema D.C.C.M., via Boende, Congo Belge, West Africa
Whitmer, Mr. and Mrs. Joseph, Lotumbe D.C.C.M., via Coquilhatville, Congo Belge, West Africa
*Williams, Mr. and Mrs. Clarence B., 384-E. Deep Eddy Apts., Lake Austin Boulevard, Austin, Tex.

Jamaica

Horber, Mr. and Mrs. John T., 37 Arnold Road, Cross Roads P. O., Jamaica, B.W.I.
Millard, Mr. and Mrs. Evert C., Buff Bay, Jamaica, B.W.I.
Redding, Mr. and Mrs. Freeman, 37 Arnold Road, Cross Roads P. O., Jamaica, B.W.I.
*Ward, Miss Myrle O., 204 Joy Street, Red Oak, Iowa

Japan

Edgerton, Miss Daisy, 353 Nakazato-cho, Kita-ku, Tokyo, Japan
Hendricks, Mr. and Mrs. K. C., 6-8, 1-Chome, Oji Hon-cho, Kita-ku, Tokyo, Japan
*Huff, Mr. and Mrs. Howard, 99 Claremont Avenue, New York 27, N. Y.
Hughes, Miss Hazel, 353 Nakazato-cho, Kita-ku, Tokyo, Japan
Kamikawa, Mr. and Mrs. Aigi, 6-8, 1-Chome, Oji Hon-cho, Kita-ku, Tokyo, Japan
*Palmer, Mr. and Mrs. Ralph, 1106 Burch Avenue, Durham, N. C.
*Rossman, Mr. and Mrs. Vern, 99 Claremont Avenue, New York 27, N. Y.
Shorrock, Mr. and Mrs. Hallam C., 44 Hachiyama, Shibuya-ku, Tokyo, Japan
Starn, Miss Pauline, Interboard House, 4 of 12 Shiba Koen, Minato-ku, Tokyo, Japan
Troxell, Mr. and Mrs. Delbert V., 15 Nonakazawa, Rifu Mura, Miyagi Gun, Miyagi Ken, Japan
*Warner, Mr. and Mrs, Austin M., 523 W. 121st Street, Apt. 52, New York 27, N. Y.

Mexico

Callender, Miss Leila, Apartado 147, Aguascalientes, Ags., Mexico
*Cantrell, Miss Florine, 1619 Monroe, S.W., Birmingham, Ala.
Heather, Miss Dimple, Apartado 147, Aguascalientes, Ags., Mexico
Holroyd, Mr. and Mrs. Howard T., Taine 333, Altos, Chapultepec Morales, Mexico City, D.F.
*Huegel, Mr. John, 421 Brown Hall, Seminary, Princeton, N. J.
*Johnson, Miss Eva Marie, 222 So. Downey Avenue, Indianapolis, Ind.
Kepple, Mr. and Mrs. Paul C., Apartado 46, San Luis Potosi, S.L.P., Mexico
Law, Miss Jessie, Oral Barragan 76, Aguascalientes, Ags., Mexico
Leslie, Miss Ruth, Pabellon, Ags., Mexico
Stone, Mr. and Mrs. L. Paul, Pabellon, Ags., Mexico
Strange, Miss Hallie, Pabellon, Ags., Mexico
Wilson, Miss May, Apartado 147, Aguascalientes, Ags., Mexico

India

*Adams, Mr. and Mrs. Raymond, c/o M. H. Duncan, 200 East Luray Avenue, Alexandria, Va.
*Bender, Miss Anna, c/o Mrs. David Cossell, Greensburg, Kans.
Bonham, Dr. and Mrs. Kenneth, Pendra Road, Dist. Bilaspur, M.P.
Brown, Miss Leta May, Kotmi, via Pendra Road, Dist. Bilaspur, M.P.
Burch, Miss Maxine, Christian Mission Mungeli, Dist. Bilaspur, M.P.
Clark, Miss Alice, National Christian Council Lodge, Nagpur 1, M.P.
Davis, Mr. and Mrs. Lew A., Mission Road, Cuttack, Orissa
Elliott, Miss Vida, Bilaspur, M.P.
*Gamboe, Mr. and Mrs. Homer, 54 N. Hawthorne Lane, Indianapolis 19, Ind.
Hall, Mr. and Mrs. Keith, Mission Bungalow, Balangir, Orissa
Harnar, Miss Ruth, Bilaspur, M.P.
Harrah, Miss Veda, Pendra Road, Dist. Bilaspur, M.P.
Hill, Miss Elizabeth, Shanta Bhawan, United Christian Mission, Kathmandu, Nepal
Hill, Miss Marjorie, Bilaspur, M.P.
Kerfoot, Miss Corinne, Mission House, Damoh, M.P.
*Larson, Mr. and Mrs. Robert J., 60 Lorraine Street, Hartford, Conn.
*McGavran, Dr. and Mrs. Donald, 363 St. Ronan St., New Haven 11, Conn.
*Mitchell, Miss Ruth, 155 Chesterfield Road, Pittsburgh 13, Penn.
Nichoson, Dr. Hope, Bilaspur, M.P.
Pollard, Miss Mary, Jarhagaon P.O., Dist. Bilaspur, M.P.
Porter, Miss Alice, Jackman Memorial Hospital, Bilaspur, M.P.
*Potee, Mr. and Mrs. Kenneth, 37 S. Audubon Road, Apt. B-1, Indianapolis 19, Ind.
Rambo, Dr. and Mrs. Victor, Mungeli, Dist. Bilaspur, M.P.
Reynolds, Mr. and Mrs. Herman, Bilaspur, M.P.
Rice, Dr. and Mrs. Donald, Christian Medical College, Ludhiana, Punjab
*Salmonson, Mr. and Mrs. Keith, 222 S. Downey Avenue, Indianapolis 7, Ind.
Shreve, Miss Ethel, 336 Napiertown, Jabalpur, M.P.
Smiley, Miss Elizabeth, Mungeli, Dist. Bilaspur, M.P.
*Taylor, Mr. and Mrs. Richard, 618 W. 7th Street, Topeka, Kans.
*Terry, Mrs. Miriam, 971 Garey Ave., Pomona, Calif.
Thomas, Mr. and Mrs. W. Ewart, Woodstock School, Landour, Mussoorie, U. P.
Wait, Miss Hazel, Woodstock School, Landour, Mussoorie, U.P.
White, Mr. and Mrs. L. Franklin, Diptipur, P. O. Melchamunda, Sambalpur District, Orissa

Okinawa

Maeda, Miss Itoko, c/o Rev. Walter W. Krider, Box 46, Naha Central Post Office, Naha, Okinawa

Paraguay

Adams, Mr. and Mrs. R. Q., Coronel Oviedo
Andress, Dr. and Mrs. Paul, Casilla de Correo 241, Asunción
Crank, Miss Mary, Casilla de Correo 241, Asunción
Gilchrist, Mr. and Mrs. Marshall, Casilla de Correo 241, Asunción
*Lemmon, Mr. and Mrs. Robert, 4616B Boston Avenue, Lubbock, Tex.
Mills, Mr. and Mrs. J. Raymond, Casilla de Correo 255, Asunción
Rogers, Mr. and Mrs. Dean, Coronel Oviedo
*Sharp, Mr. and Mrs. Allin, 1619 Beaver Street, Parkersburg, W. Va.
Spice, Mr. and Mrs. Byron, Casilla de Correo 241, Asunción

Philippines

Brummett, Mr. and Mrs. Leonard, Box 96, Ilocos Norte-Laoag
*Gipe, Mr. and Mrs. Robert, No. 10 School Street, Naperville, Ill.
Keller, Mr. and Mrs. William, Claveria, Cagayan
*Keyes, Mr. and Mrs. Lynn, 309 Dryden Road, Ithaca, N. Y.
Martin, Miss Dorothy Mae, 808 Merced St., Paco, Manila
Reynolds, Mr. and Mrs. I. Hubert, Box 51, Vigan, Ilocos Sur
Tye, Mr. and Mrs. Norwood, Box 461, Manila
White, Mr. and Mrs. John, 1620-26 Indiana Street, Malate, Manila

Puerto Rico

Farmer, Mr. and Mrs. Garland, Box 426, Rio Piedras, Puerto Rico
Saenz, Mr. and Mrs. Michael, Box 424, Bayamon, Puerto Rico
*Williams, Dr. and Mrs. Hugh J., 245 East Walnut, Pasadena, Calif.

South Africa

Knight, Mr. and Mrs. William S., Boksburg Christian Church, 37 Market Street, Boksburg, Transvaal, Union of South Africa

Thailand

Carlson, Mr. and Mrs. Richard, 193 Hicks Lane, Bangkok, Thailand
*Cherryhomes, Mr. and Mrs. George, 650 N. 3rd Avenue, Upland, Calif.
*Gish, Mrs. Edna, 126 N. Everett, Apt. 1, Glendale, Calif.
Luo, Mr. and Mrs. David, 1876 Mokara Road, Nakon Pathom, via Bangkok, Thailand
Sams, Mr. and Mrs. John, 1876 Mokara Road, Nakon Pathom, via Bangkok, Thailand

(*Continued on next page*)

*On furlough. Watch Missionary Register for changes.

An Unforgettable Family

Story of the Quiambaos and Their "Prayer Room"

By FRANK E. DAVISON*

SEVEN children ranging in ages from two to fifteen go the first thing each morning to their "Prayer Room," there to kneel down and pray for God's protecting care to watch over their parents who are ten thousand miles away. At the eventide these same children with their grandmother come again to the Prayer Room for a time of praise and prayer.

That "Prayer Room" is not in a church but in the home of these children. That home is not in the United States but in Mindanao, the Philippines. My only acquaintance with these children is through a letter dictated by a five-year-old and written by her ten-year-old sister. The letter came in response to some bits of chocolate which I sent the five-year-old some six months before.

The parents are Dr. and Mrs. Hector S. Quiambao, whom by chance I met last summer while I was supplying the pulpit for my pastor. These Christian parents attended the church services and I became greatly interested in them. The doctor is in the United States for a one-year refresher course as resident physician in one of the hospitals of our city. He has been a practicing physician for sixteen years in the Philippines.

Information concerning this interesting couple and their wonderful family came only after many conversations and prying questions. Mrs. Quiambao is the daughter of a deceased Filipino minister. The doctor's father was one of the early converts to Protestantism by a Methodist missionary. A brother of the doctor is a minister and a professor in Union Theological Seminary at Manila.

The Quiambaos were married a few months before the Pearl Harbor attack and the consequent invasion of the Philippines. The doctor was with the United States Armed Forces in the Far East (USAFFE) in Bataan. He was soon captured and spent the duration of the war in a concentration camp. His bride fled to the hills and her first baby was born in her hiding place. Not long after the child was born, it was stricken with an illness which everyone said would soon take his life. Carrying her babe in her arms, this courageous mother walked for five days to find some medical care for her child. The boy recovered and is now a healthy lad.

Has Been Practicing Medicine

Since the war Dr. Quiambao has been practicing medicine in a community not far from the territory where Frank C. Laubach did such remarkable service with the non-Christian tribes of the Moros. The doctor and his wife left their seven children behind in order that they might prepare themselves for greater service to their people.

When they built their home Mrs. Quiambao planned it so there would be one room known as the "Prayer Room." In the letter I received from the five-year-old she spoke of their faithfulness to that room. She said they prayed each day that Daddy and Mama would soon return; but if they had to stay a little longer, the children would wait with patience, knowing that God would look after them.

On last Christmas Eve our little cottage was blessed by a cheerful visit from the doctor and his wife. I showed them the letter I had just received from their children, and the letter was sanctified by their tears. In America we advertise our "rumpus room," our "utility room," and our "sun room," but the real estate ads never mention a "Prayer Room." We had no "Prayer Room" to show our Filipino guests, but on Christmas Eve our living room was made sacred by the presence of this Christian couple, parents of a family which I will never forget.

*Dr. Davison is minister-at-large of First Christian Church, South Bend, Indiana, and a well-known author.

Directory of Foreign Missionaries

(*Continued from page* 28)

Sewell, Mr. and Mrs. Stanley, 177 Mokara Road, Nakon Pathom, Thailand

Missionaries on Leave of Absence

Bates, Dr. and Mrs. M. Searle, 99 Claremont, Union Theological Seminary, New York 37, N. Y.
Corpron, Dr. and Mrs. Douglas, 3741 W. Chestnut St., Yakima, Wash.
Goulter, Dr. and Mrs. O. J., University Station, Box 3116, Enid, Okla.
Horner, Drs. Howard and Marjorie, 116 N. Main St., Centerville, Calif.
Lawrence, Miss Margaret, 53 S. Downey Avenue, Indianapolis 19, Ind.
McCallum, Mr. and Mrs. J. H., 9258 Aero Drive, Rivera, Calif.
Roberts, Mr. and Mrs. Ned M., 5621-35th Avenue S.W., Seattle 6, Wash.
Russell, Mr. and Mrs. H. Gray, 5543 University Avenue, Indianapolis 19, Ind.
Smythe, Dr. and Mrs. Lewis S. C., 412 Henry Clay Blvd., Lexington, Ky.

Representatives

Holt, Mr. and Mrs. Basil, Linden Christian Church, Fifth Avenue, Linden, Johannesburg, Union of South Africa

Retired Missionaries

(This list includes only those who retired directly from active missionary service.)

Bateman, Miss Martha, 309 Cottage Court, Champaign, Ill. (Africa)
Benlehr, Mr. and Mrs. Charles E., Route 1, Box 997, Encinitas, Calif. (India)
Boyer, Mr. and Mrs. Elmer, 2315 N. E. 38th Street, Portland 13, Ore. (Africa)
Burch, Mr. and Mrs. C. A., 3220 Lubbock St., Ft. Worth 4, Tex. (China)
Carpenter, Mr. Vere C., 936 Lilley Avenue, Columbus 6, Ohio (Puerto Rico)
Clarke, Miss Mary Louisa, 1 Gary Dr., Kings Hedges Rd., Cambridge, England (India)
Clawson, Miss Bertha, P. O. Box 148, San Gabriel, Calif. (Japan)
Cowdrey, Miss Anna, c/o Dr. Elizabeth Lutz, Veterans Administration Hospital, Excelsior Springs, Mo. (India)
Dale, Miss Edna P., 725 Plymouth Rd., Pilgrim Pl., Claremont, Calif. (China)
Davis, Mr. E. C., Florida Christian Home, 1071 Edgewood Avenue, Jacksonville, Fla. (India)
Drummond, Mr. and Mrs. C. C., 323 Laurel St., Medford, Ore. (India)
Edwards, Mr. and Mrs. W. H., Memorial Home Community, Penney Farms, Fla. (Africa)
Elsam, C. G., 545 North Central, Chicago, Ill. (India, Jamaica)
Ennis, Miss Emma Jane, Bracebridge, Ontario, Canada (India)
Erskine, Mrs. Wm. H., 6519 Medwick Dr., Hampshire Knolls, Hyattsville P. O., Md. (Japan)
Fleming, Miss Jennie V., 1207 Walnut St., Columbia, Mo. (India)
Ford, Miss Lucile G., 2901 Shattuck Avenue, Berkeley, Calif. (India)
Fry, Miss Nancy, R. R. No. 2, Springville, Ind. (China)
Furman, Miss Myrtle, 207 N. 4th St., Marshalltown, Iowa (India)
Garrett, Mrs. Verna, 604 Cherry, Harrison, Ark. (China)
Gibbons, Miss Pearl, 4421-49th Avenue, San Diego 3, Calif. (Mexico)
Gordon, Mr. W. E., 262 St. Mary's Rd., Norwood, Man., Canada (India)
Hagman, Dr. and Mrs. George L., 3615 Hunter, Royal Oak, Mich. (China)
Haskell, Mr. and Mrs. W. W., Route 9, Box 854, Tucson, Ariz. (China)
Hedges, Mrs. Lillie B., 317 S. Piatt, Bement, Ill. (Africa)
Hill, Mr. and Mrs. Thomas N., 447 Carl Street, Winchester, Ind. (India)
Huegel, Mr. and Mrs. F. J., Virreyes 314, Lomas de Chapultepec, Mexico 10, D. F. (Mexico)
Hughes, Mr. and Mrs. Fred, Box 336, Lockhart, Tex. (Paraguay)
Hunt, Mrs. William Remfry, 535 Berkeley, Pilgrim Place, Claremont, Calif. (China)
Lemon, Miss Hallie, 6942 Francis, Lincoln, Nebr. (Mexico)
Livengood, Mr. and Mrs. Fay E., 1432 E. 49th Terrace, Kansas City, Mo. (India)
Lutz, Dr. Elizabeth Jane, Veterans Administration Hospital, Excelsior Springs, Mo. (India)
Lyon, Miss Emma, Lenoir Memorial Home, Columbia, Mo. (China)
Major, Miss Laura Lynne, Maywood, Olive Branch, Miss. (China)
McCoy, Mr. R. D., R.F.D. 1, Gerlaw, Ill. (Japan)
McGavran, Mrs. J. G., 3425 E. Hill Street, Vancouver, Wash. (India)
McWilliams, Mr. and Mrs. S. S., Box 216, Waukee, Iowa (Argentina)
Menzies, Mrs. Hattie, 1208 N. Pacific Avenue, Kelso, Wash. (India)
Miller, Dr. George E., 108 Cherokee Rd., Nashville 5, Tenn. (India)
Moody, Mrs. Joseph E., 1865 Limestone St., Lexington 33, Ky. (India)
Moon, Mr. and Mrs. E. R., 1150 Weaver Lane, Springfield, Ore. (Africa, Jamaica)
Morton, Mr. and Mrs. C. Manly, 712 S. E. 7th St., Ft. Lauderdale, Fla. (Puerto Rico)
Mosher, Dr. George E., 304-A North Isabell St., Glendale 6, Calif. (Africa)
Mullin, Miss Ann, 357 S. Downey, Indianapolis 19, Ind. (India)
Nicholson, Miss Neva, 2185 Paloma St., Pasadena, Calif. (India)
Ogden, Mrs. Minnie, 1406-12th Avenue, Los Angeles 19, Calif. (Tibet)
Orvis, Miss Mary Irene, R. R. No. 4, Box 69, Ellijay, Ga. (Mexico, Paraguay)
Pearson, Dr. and Mrs. E. B., 520 No. Center St., Orange, Calif. (Africa)
Pickett, Mrs. Cyrus L., 1281 E. 69th Street, Seattle, Wash. (Philippines)
Plopper, Mr. and Mrs. C. H., 535 Roosevelt Avenue, Fresno, Calif. (China)
Pope, Miss Caroline E., 17305 Tribune Street, Granada Hills, Calif. (India)
Rice, Mrs. Ray E., 725 Mayflower Rd., Claremont, Calif. (India)
Saum, Mr. and Mrs. Harry C., Box 112, Oxford, Ga. (India)
Scott, Mrs. Mayme Jackson, 214 S. Garth Avenue, Columbia, Mo. (India)
Shelton, Mrs. Albert Leroy, 4124 Coruth Blvd., Dallas 5, Tex. (Tibet)
Springer, Mrs. Eva Alice, Lenoir Memorial Home, Columbia, Mo. (India)
Teagarden, Miss Lyrel, 384 Main St., Danbury, Conn. (Jamaica)
Wells, Miss Goldie Ruth, 685 No. Church Street, Salem, Ore. (Africa)
Wilkinson, Miss Wenona, Box 134, Axtell, Kans. (China)
Young, Miss Grace, 1530 Escalona Dr., Santa Cruz, Calif. (China)
Young, Mrs. Stella, 1106 Primrose Terrace, Selma, Ala. (Japan)

Rural Seminar

A seminar on the Christian Farmer and His Government, an annual affair sponsored by the National Council of Churches, was held in February in Washington, D. C. Designed for pastors and others interested in rural problems, the seminar included a wide range of discussion topics of church-wide interest.

Classroom and Campus

edited by H. L. Smith

Atlantic Christian College
Wilson, North Carolina

DR. Allan R. Sharp became acting chairman of the Department of Religion and Philosophy on Feb. 1. Dr. G. A. Constantine became acting chairman of the Department of Education and Psychology. Dr. Sharp succeeds Dr. James M. Moudy, who became dean of the Graduate School at Texas Christian University. Dr. Constantine succeeds Dr. Randall B. Cutlip who has assumed the duties of dean of the college.

Work by some of the nation's outstanding future young architects has been on display in the art gallery at the college. More than thirty works were included in the show covering work done during all five years of the required course in architecture at the college in Raleigh. The show was planned to give eastern North Carolina residents an opportunity to see new techniques used in present-day architectural design.

The Eastern North Carolina Division of the American Chemical Society held its recent meeting on the campus. The meeting opened with a dinner in the Hardy Dining Hall. Principal speaker was Dr. F. O. Rice, chairman of the Department of Chemistry at Catholic University in Washington, D. C.

The second annual Church Vocations Conference was held on the campus with Dr. Allan R. Sharp acting as conference chairman. Purpose of the annual conference is to challenge young people to give real consideration to service to the church as a vocation. Attending were outstanding high-school-age youth who were recommended by the ministers of the Christian churches of the state.

Bethany College
Bethany, West Virginia

President Perry E. Gresham has announced receipt of a gift of $50,000 from Detroit industrialist Campbell Allen Harlan, a member of Bethany's board of trustees. Two years ago he established the Campbell Allen Harlan Scholarship in the fine arts at the college.

Contributions received from churches to the ministerial fund for the year ending September, 1956, totaled $14,077.65. These gifts are used as Timothy grants to students preparing for religious education. Each ministerial student may receive a grant amounting to $500, according to his needs per year, providing he maintains a "C" average in his grades.

Six priceless paintings of the Holy Land that have hung in the "Old Chapel" for 96 years were recently removed from their frames and stored in the interest of preservation. These canvases, made one hundred years ago this winter, were painted by the American artist Edward Troye.

Chapman College
Orange, California

An evening course on pastoral counseling is being offered this semester by Dr. Maurice Riseling, a clinical psychologist in Santa Ana. The course was opened to all ministers of the area and is one among twenty-eight courses offered in the afternoon and evening division.

The college has gone into escrow on five acres of ground located one-half block north of the athletic field. The land will be used for a dormitory site. This, together with three acres of adjoining property which the college already had under option, will provide an eight-acre site upon which the college will build the first two units beginning in the early summer. Each unit will house 133 students.

The annual Alumni Home-coming Day was held in January. Events included a parade, open house in the dormitories, meetings for various professional groups, a reception for former professors, and the crowning of the home-coming queen.

Christian College
Columbia, Missouri

Mrs. James L. McTurnan has been appointed speech and drama instructor. A graduate of DePauw University, Mrs. McTurnan holds an M.A. degree with major in speech from Northwestern University and has done further graduate study at the University of Missouri.

A former librarian at Hickman High School in Columbia, she taught speech for ten years at the Fairmount, Ind., high school, three years at the LaPorte, Ind., high school, and two years at Butler University. Her experience also includes speech instruction at high schools in Portland, Ind., and North Little Rock, Ark.

The College of the Bible
Lexington, Kentucky

Dr. George V. Moore, professor of pastoral theology and director of student placement, is on leave during the 1956-57 school year. On Jan. 8 he began his responsibilities as visiting professor at the Evangelical Seminary of Puerto Rico. Protestant ministers for churches in Cuba, Dominican Republic, Venezuela, Colombia, Costa Rica, and San Salvador, as well as Puerto Rico, are trained at this interdenominational seminary.

In addition to his teaching duties, Dr. Moore has been asked to lead some island-wide conferences.

Dr. Moore has been professor and director of student placement at The College of the Bible since 1941. He is a graduate of Transylvania College and The College of the Bible. He has the M.A. and Ph.D. degrees from the University of Chicago.

While Dr. Moore is on leave, his duties are being carried by Dr. Charles C. Manker, Jr., of the Department of Religious Education.

Drury School of Religion
Springfield, Missouri

Dr. Douglas V. Steere, distinguished Quaker teacher and writer from Haverford College in Haverford, Penn., gave the annual lectures in religion at Drury this year. Dr. Steere's theme in the series was The Nature of Prayer.

This annual series has been a part of the program at Drury since 1943, made possible by a grant from the Congregational Christian Conference of Missouri. They are designed to stimulate student thinking in religion and are planned by the Religious Life Council and by Chaplain Roy Rutherford. Lecturers in the past years have included Dr. Kenneth Irving

Accent on Religion Program at Transylvania

Harold E. Fey, editor of the *Christian Century,* and Charles W. Lowry, director of the Foundation for Religious Action in the Social and Civil Order, Washington, D. C., were Transylvania College visitors for a program, Jan. 15-17, with the theme "Christian Faith in Action." Left to right, Dr. Lowry, President Frank A. Rose and Dr. Fey.

—Paul J. Armstrong Photo

Brown, Dean Liston Pope, Elton Trueblood and Harold Bosley.

Of the 723 students enrolled in Drury College this year, twenty-one are from abroad. Seven come from Hawaii, nine from Iran, one from Jordan, and four from Korea. One hundred and three of the total number are students from churches of Disciples of Christ.

Drake University
Des Moines, Iowa

A chapter of Phi Eta Sigma, national honor society for freshman men, has been installed following favorable response from the national offices of Phi Eta Sigma to a petition from the university. The purpose of the society is to encourage and reward high scholastic attainment among the men members of the freshman class. Membership is based solely on scholarship, and a student must carry at least twelve hours to be eligible.

A chapter of Alpha Lambda Delta, national honor society for freshman women, was installed at Drake in 1939.

Eureka College
Eureka, Illinois

Professor Van V. Alderman was chosen to present a paper on The Teaching of the Physical Sciences before a luncheon meeting of the Associated Colleges of Illinois.

Five teachers, outstanding in their respective fields, were invited to bring short speeches on the contribution to teaching within their areas of study. In addition to the area of the physical sciences, other fields presented included the natural sciences, the social sciences and the humanities.

Administrative officers of colleges and classroom teachers were guests at this luncheon meeting. A special feature of the meeting was the honoring of Robert Wilson, president of the board of Standard Oil of Indiana, for his leadership in directing investment from industry in support of private liberal arts education.

Northwest Christian College
Eugene, Oregon

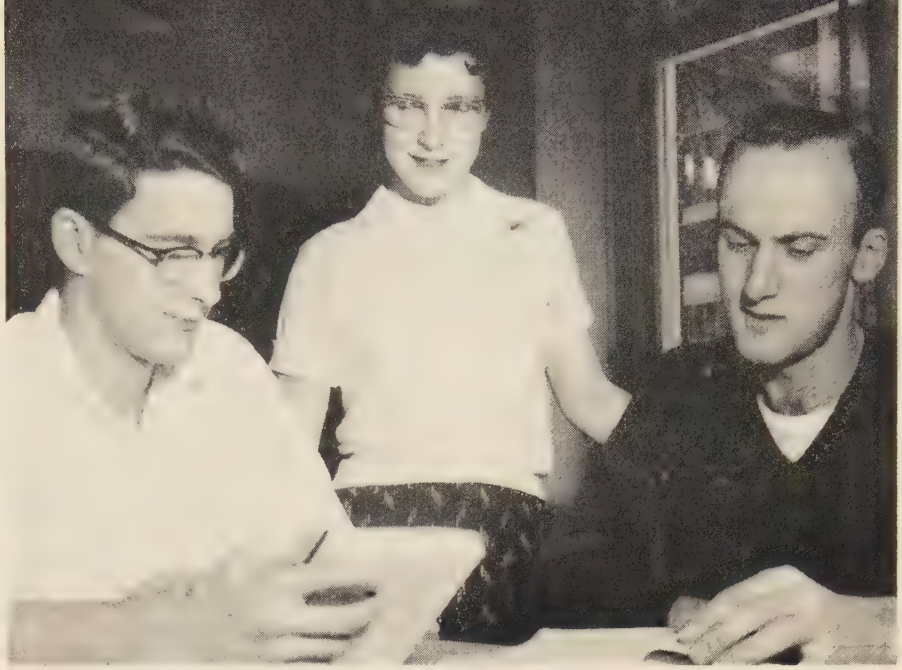
A check for $243,000 was presented to President Ross J. Griffeth from the estate of Mr. and Mrs. Grant S. Bond of Walla Walla, Wash., to be used primarily for scholarships and as the board of trustees shall see fit. Mr. and Mrs. Bond, although childless themselves, helped many young people through college, as their estate will continue to do.

Other bequests to the college during the year 1956 came from W. A. Ewing of Scio, Ore.; Martha Williams of Rosalia, Wash.; J. D. Whitman of Milton-Freewater, Ore.; Sallye C. Goss of Salem, Ore.; and Cora B. Swisse of Sydney, Mont.

The firm of R. Veal and Sons, chair manufacturers of Albany, Ore., is providing the chairs for the new library. Two hundred fine chairs are being finished to match the tables in the reading room. This is an exceptionally valuable gift.

Representatives of the college won two second places and earned more points than any other institution in the extemporaneous speech contest held by the Intercollegiate Forensic Association of Oregon at Portland State College. Nell Carlson, a junior from Olympia, Wash., won second place in the women's division, and Larry Jonas, a sophomore from Portland, Ore., won second place in the men's division. Professor Ward A. Rice is speech teacher and coach of the team.

Students of the college have had some happy and helpful experiences in assisting in community surveys for church purposes. Letters of appreciation from various churches testify to the value of this service by the college students.



—Dave Clark Photo

Eureka College Students Pioneer Together

Marvin Neuhaus (Junior), Roberta Cowling and Richard Foster (Seniors) are pioneering in a new type of field work in connection with the released time program for religious instruction at El Paso, Ill. The program has been so well received that other communities may seek similar instruction as they adopt weektime instruction.

Phillips University
Enid, Oklahoma

Alumni groups in Oklahoma City, Tulsa, Dallas and Fort Worth held meetings recently for business and fellowship. Alumni are responding to the Living Endowment Program which has set a goal of $40,000 a year to go to the university's current budget, faculty salaries and Association expenses. Complete success of this program depends upon one hundred per cent participation by alumni and former students. Mr. Wilson Cooley is director of the program.

Honors were bestowed at the joint convention of the Oklahoma Academy of Science and the Oklahoma State Psychological Association upon Dr. J. Clifford Shirley, dean of the College of the Arts, and Professor Edward R. Jorden, head of the Department of Psychology. Dr. Shirley was named an honorary member of the Academy; he was elected vice-chairman of the conservation section of the Academy and chairman of the committee to elect the fellows of the Academy this year. Professor Jorden was elected member-at-large of the executive committee of the Oklahoma State Psychological Association.

Dr. O. J. Goulter, professor of foreign missions and missionary for thirty years in China, spoke on Communism in China at a meeting of the newly organized International Relations Club. Purpose of the club is to promote better citizenship through discussions and lectures on current affairs, international problems, and local affairs affecting the national scene.

The radio workshop class, taught by Duane Cline, presents a fourteen-minute radio show called Phillips Footnotes every Saturday at 11:45 A.M. over station KCRC, Enid. The program includes news and descriptions of various departments of study and phases of campus life.

Transylvania College
Lexington, Kentucky

A unique summer program, with sections designed for several specific public service functions, and with a special concentrated course plan for the convenience of those who prefer to have the major portion of the summer free, is being developed by Transylvania College for the coming summer session which opens June 12. A "college prep" course in English and one in mathematics will be offered for those students who feel they should have a little more foundation in these subjects before beginning their college work. These two will be non-credit courses.

The concentrated course plan will be organized into three terms of three weeks each, each course carrying five quarter-hours of credit. A student will take one course each term. He may attend the summer session for three, six or nine weeks.

Dr. William Clayton Bower, professor emeritus at the University of Chicago and one-time professor and dean at Transylvania College, is the author of a book of memoirs entitled *Through the Years*. The college has published the book under the Transylvania College Press imprint. The book is illustrated by Dr. Bower's own pen and ink sketches of the places which he describes.

WORLD CALL NEWS ROOM

Retired Ministers Serve As Senior Counselors

SIX retired ministers of Disciples of Christ have been named "Senior Counselors" on the Christian Men's Fellowship Commission. They will serve for a period of three years.

The "Senior Counselors" are John H. Booth of Indianapolis; Frank E. Davison of South Bend, Ind.; Harry B. McCormick of Indianapolis; Roger T. Nooe of Nashville, Tenn.; Roy C. Snodgrass of Ft. Worth, Tex.; and L. N. D. Wells of Dallas, Tex.

The plan for these additions to the C.M.F. Commission was approved in 1956.

Mount Beulah Center

Miss Lois Jarnagin, a nurse internee, and Miss Edna Brumitt, former state worker in Mississippi, have been added to the staff of Mount Beulah Christian Center, Edwards, Miss., a home missions institution of Disciples of Christ.

Miss Brumitt, for six years the children's work director with the Mississippi Christian Missionary Society, assumes duties of program planning and adult education at Mount Beulah. The work consists largely of training adults in useful crafts for making articles to be sold at the center or by church groups. Miss Brumitt also will supervise and train women in the care of nursery children.

Births

A daughter was born on Jan. 7 in New York City to Mr. and Mrs. Austin M. Warner, missionaries to Japan with The United Christian Missionary Society who have been taking graduate work at Union Theological Seminary.

A daughter, Amy, was born on Dec. 23, 1956, to Mr. and Mrs. David Luo in Bangkok, Thailand. Mr. Luo is a missionary with the United Society.

Argentine Educator in U. S.

Miss Elvira Cestari, a teacher and director of religious education from Argentina and Paraguay, is visiting the United States for graduate studies in education and churchmanship. She expects to remain until June, 1958.

In the United States on a scholarship granted by the United Society, Miss Cestari is to visit a number of young people's conferences and assemblies of Disciples of Christ this coming summer. She is to assist in the conferences and is to work in some interdenominational activities.

Miss Cestari, who is to study at Peabody College and Scarritt College for Christian Workers at Nashville, Tenn., expects to return to school and church work in Paraguay or Argentina upon completion of the studies and conferences in the United States.

Born in Buenos Aires, Miss Cestari holds degrees from the Normal School and from Union Theological Seminary, in which Disciples cooperate. She has been connected with religious education work since 1946.

Named by W. C. C.

Virgil A. Sly, executive chairman of the division of world mission of the United Society, has been appointed to serve on the administrative committee of the department of interchurch aid and service to refugees of the World Council of Churches. The appointment of Dr. Sly to this important committee, a spokesman said, was in recognition of his outstanding leadership in the world-wide program of the churches.

Weesner in Congo

C. A. Weesner, audio-visual executive for the United Society, is to return late in February from Belgian Congo, where he has been assisting with the making of a movie about the Disciples' mission there. (See photo on page 34.)

Plans have called for the filming of certain sequences of the movie, with principal shooting locations at Bolenge and Wema. These sequences will be basic parts of a movie with a tentative title of "Builders for God." Mr. Weesner has been the coordinator for the filming. Walter Cardwell, Disciples' missionary at Bolenge, was the missionary consultant.

Mr. Weesner went first to Brussels, Belgium, and proceeded to Congo on Jan. 6 with the James Franklin Coburn family. Mr. Coburn is a new missionary with the United Society.

Missionary Register

ARRIVING FROM THE FIELD:

Miss Florine Cantrell arrived in the United States in January for a furlough from her work in Los Haro, Zacs., Mexico. She is making her home in Fairfield, Ala.

Takes All Peoples Post

William Hugh Martin, 33 years old, has been named director of center activities for All Peoples Church and Community Center in Los Angeles, a home missions institution of Disciples of Christ. A former resident of Martinsville, Ind., Mr. Martin holds A.B. and B.D. degrees and has served since 1952 as pastor of Community Christian Church in Beech Bottom, W. Va. He is married and has two children.

On Educational Leave

Mrs. Louise Moseley, director of interpretation for the United Society, is attending Syracuse (N.Y.) University on educational leave. She is taking advanced work in writing, layout, publicity, and printing and art design.

C. Y. F. Leaders Plan Commission Meeting

—Photo by Thomas P. Inabinett

Ten young people and six national youth workers who comprise the executive committee of the International Christian Youth Fellowship Commission met at Missions Building in Indianapolis recently. They laid plans for the next Commission meeting to be held Aug. 15-20 at Culver-Stockton College, Canton, Mo. C.Y.F. leaders shown above are, left to right, Betsy Barnes, associate president; Tony Hale, president; and Helen Hall, secretary.

Women and WORLD HIGHWAYS

Women of the Filipino Church

By HARRIET R. REYNOLDS*

WOMEN are carrying their full share in the work of the Filipino Protestant church, for they value highly the contribution of the church to the Philippines. One of them says, "It has given meaning and substance to the practice of democracy in this country."

Others add other achievements. The church has helped drive out fanaticism, superstition and ignorance. It has helped the government in the promotion of public schools and academic freedom. It has encouraged social work, enlightenment of the rural areas and uplift of the underprivileged. It has helped to free the minds of the people. The following women have gratefully received the blessings of the church in the Philippines and have made their own influence felt in its achievements.

Avelina Osias, *Business Woman*

"I wish I were a hundred or more to do more work for the Filipino church," wrote Mrs. Avelina Lorenzana-Osias. The daughter of one of the early pastors of northern Luzon, Mrs. Osias was trained in religious education and medicine. Later she went into business. As a young woman she was a leader in the Sunday School Union, which later became the Philippine Federation of Christian Churches (P.F.C.C.).

She married Dr. Camilo Osias who has been described as a "man with a career of big tasks." He was at different times first Filipino division superintendent of schools, resident commissioner from the Philippines to the U. S. Congress, president of the Filipino Senate, president of the National University, Grand Master of the Masonic Lodge, and author of many books. Dr. and Mrs. Osias have stood out as stalwart Protestant leaders in a country that is politically and socially dominated by Catholicism.

Mrs. Osias has always had time for service to her church. She has raised funds to build churches in the provinces and in Manila. Leadership of the church has concerned her. She has done much to promote scholarships for ministerial students, insurance for ministers, and emergency funds and better salaries for Christian workers. She has been a leader in women's work and tireless in stressing the responsibility of lay workers in the church.

Felicidad Catli—*Administrator and Teacher*

Another pastor's daughter is Mrs. Felicidad Catli. She serves as director of Ellinwood Bible School for Girls in Manila and as a teacher in the Union Theological Seminary. Mrs. Catli brings to administration and teaching "grass-roots" experience in social service work, women's society organization, religious education in church and conferences, and creative home life and community leadership.

She has been president of the Women's Temperance Union of the Philippines, vice-president of the P.F.C.C. Promotional Council of Home and Family Life, and president of the board of directors of the Abiertas House of Friendship for unwed mothers. As mother of three growing children, she has been active in home-school cooperative activities. She was first president of the National Women's Association of the United Church of Christ in the Philippines.

The Catlis are an outstanding husband-and-wife team in religious leadership. Samuel Catli is director of religious education for the P.F.C.C. In the East Asia Conference on Home and Family Life in 1954, Sam and Felicidad Catli were co-deans and leaders in seminar groups.

Mrs. Catli says, "The proper nurture of children in the Christian life is a great hope for the future of our Filipino church." She is dedicating herself to developing the leaders who can carry on in winning others for Christ and training for Christian living.

Urbana Santos—*College Dean and Women's Worker*

Mrs. Urbana Santos is the dean of women in Northern Christian College in Laoag, and director of women's work for the Northwest Luzon Conference of the United Church. When a popular conference or convocation speaker is wanted, she or her husband, President Juan Santos of N.C.C. and Vice-Moderator of the conference, is apt to be chosen. Both received M.A. degrees at Peabody College in 1954 after a year of study in the United States.

Mrs. Santos is a gracious hostess and the mother of two sons. She serves on the Northern Luzon Committee on Home and Family Life and on the Spiritual Life Committee of the national women's organization of the United Church. She sings well, is skilled in translation work, and edits a newsletter for the area C.W.F. She has been very active in the annual Currimao Conference. She may go from striking a good bargain with the China Sea fishermen for fish for the day's dinner to teaching a class in "Problems of Young People," then prepare a tasty soup for lunch. At sunset she may lead the inspirational vesper service, then be on hand as dishwasher after supper. Beauty of mind and spirit, versatility, deep consecration and untiring service are characteristics of this fine Christian woman.

Luisa Jose—*Mother of Eleven and Church Worker*

Mrs. Luisa L. Jose is a representative of that large group of women who give steady support to the Filipino church through their own leadership and through their Christian families. She is mother of eleven children, the five oldest of whom are already embarked on professional careers. The other six are in school. She is, and always has been, very active in church affairs, both in her local church in Pasay City, and in the area work of the Tagalog Disciples of Christ. She has served as president of the Christian Women's Fellowship and executive-secretary of the C.W.F. in the Tagalog area.

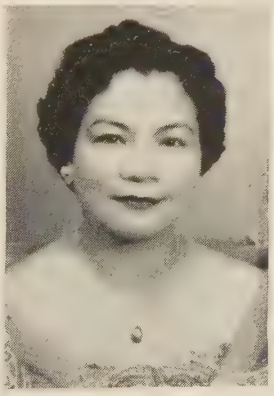
Mrs. Jose and others have led in enthusiastic support of the Filipino missionaries who have been sent to Indonesia and Thailand. She knows that when a young church becomes a missionary-sending church it is truly growing up in ways of the Kingdom of God.

(*Continued on page* 46)

*Mrs. Hubert Reynolds serves with her husband as a missionary in the Philippines.

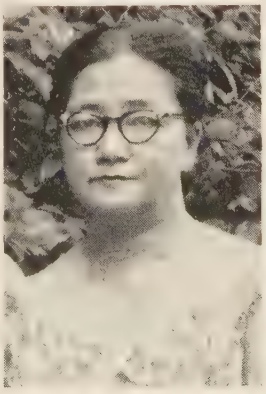
Avelina Osias

Felicidad Catli



Urbana Santos

Luisa Jose



Panfila Babista

Echoes— *from Everywhere*

Gift with a Lasting Effect

HOW little we know the influence of a thoughtful act of yesterday! This was brought home recently when Extension Ministers Gene Wetherell and Harold Reisch were chatting with Callaway County Treasurer Charles Bartley. Mr. Wetherell had taught a Sunday school class thirty years ago, and the then-teen-ager Charles Bartley had been a regular attendant.

Now, thirty years later, they were renewing their acquaintanceship. At the close of their conversation, Mr. Bartley drew a well-worn New Testament from the top drawer of his office desk.

"Remember this, Mr. Wetherell?"

The New Testament had been a gift from Sunday school teacher Wetherell to pupil Charles Bartley for one year of perfect Sunday school attendance. It had been carried and read throughout World War II and was now kept near him at work.

Throughout the land are honest public servants who received their basic character training in some Sunday school class. This training is seldom forgotten.

—*New Horizons*

Bible College of Missouri

Kansas Women Give X-ray Equipment in Honor of Cobble

X-ray equipment for the mission hospital at Monieka, Belgian Congo, has been provided through a project sponsored by the Kansas Christian Women's Fellowship. Cost of the machinery was $10,000.

Interest in the project began after the death of Robin R. Cobble, missionary in Congo with The United Christian Missionary Society. It was felt by many that X-ray equipment at Monieka would have made possible an earlier diagnosis of Mr. Cobble's injury, which occurred while he was on a motorcycle trip through the jungle. Some felt that the equipment might have helped doctors see the extent of injury and also might have prevented the tragic death of this veteran missionary.

The X-ray project was part of the Capital for Kingdom Building program.

In the January issue of *Kansas C.W.F. Tidings* is this article:

"The Kansas Christian Women's Fellowship again wants to say, 'Thank you!' to all who had a part in the Robin Cobble Memorial Fund. . . .

"It was a great day of rejoicing . . . when the check came in that completed the task. . . .

"The gift of the X-ray equipment for the Monieka hospital, as a memorial to the life and works of our good friend Robin Cobble, will 'become as sounding brass or tinkling cymbal' unless it be accompanied by our prayers of dedication. May this equipment be dedicated to the saving of lives and to the building of better love and understanding between our two countries.

"Again, you have proved that when our people know of a need, they respond. May we continue to give that others might live a more abundant life. God bless you each and everyone!"

Notes from a Missionary's Diary

WEDNESDAY—"Slept in" until 5:30. Flies at meals are terrible! Literally cover food, but we have to eat something. Rice is served three times a day. Anchetas [family from whom home is rented] also have rolls and coffee for breakfast.

Cat keeps getting in my lap and sticking her nose in my plate, even though I thump her on the nose. Dog comes under the table and snaps at cat who scratches dog's nose. He yelps for a full minute—everyone accepts this as normal routine. When one of the children is finished and leaves the table, cat jumps up and cleans the plate.

Someone always brings a fly-swisher (paper streamers on the end of a bamboo stick). I frequently have been hit on the head with it. Other day the boy was not watching, and on the foreswing he got it in the water pitcher and on the backswing he gave me a shower bath.

For lunch we had "whole" shrimp. "Whole" means, "Don't clean 'em or shell 'em, just throw 'em in the pot." People continually give me new dishes and then watch my expression and wait to see if I clean my plate. A poker face solves the first problem and the dog and cat help with the second when nobody is looking. It's safe to drop anything on the floor. It's gone before you get up.

—BILL KELLER

Claveria, Cagayan, the Philippines

New Congo Builders Prepare for Their Job

We arrived in Belgian Congo August 2, two days out from New York. Leopoldville from the air is prim geometry—an island city in a green sea of tropical jungle. *La Douane* (customs) is efficient courtesy personified and "Missionaries D.C.C.M." seems to be "Open Sesame!" After two nights above the clouds, beds felt good. Four A.M. came quickly; in the air at six, our DC-3 touched Coquilhatville landing strip at eight. . . .

Missionary Conference, August 5-15, enabled us to meet missionaries now in Congo and to glimpse the urgency of the task. . . . We are assigned to Ifumo-Monkoto, half way between Leopoldville and Stanleyville in air line but without air strip, so three days by road or ten by river from Coquilhatville. . . . We are now at Wema for three months' study of language and customs. . . .

Building is critically needed. Ifumo has two brick residences. Faith McCracken's home, where we will live, is native style—poles, mud and leaves—large, airy, pleasant (it has bath and screens but neither secure nor lasting). School and church are worse. At Boende, governmental and trade center of this district, a friendly administration opened to us, full two years ago, an ideal site. It is still undeveloped. By burning the midnight oil we have made drawings, now blue-printed and government-approved (November 1) for church and parsonage. Ekofo Joseph is minister there.

—H. AUSTIN and NETTIE MAE SMITH

Belgian Congo

Missionary Teaches in Japanese Institution for the Blind

The National Komei Institution for the Blind in Tokyo is a rehabilitation center for newly blinded adults. All applicants must have finished at least junior high school in regular school, and all are required to live in the school dormitory for a minimum of two years. They are taught massage, Braille printing and related subjects, with the purpose of developing a mature personality, social adaptability and some profession which will help them to become economically independent members of society.

I began teaching two English classes in this institution in June, 1956. The invitation came first as an opportunity to teach English to one class and English Bible in an advanced class.

In this country where Christianity is a minority religion and Christian influence is lacking in most social institutions, the invitation to teach English and Bible in this government institution presents a real challenge.

—HAZEL HUGHES

Tokyo, Japan

Weesner in Congo

C. A. Weesner, executive secretary of the audio-visual department of The United Christian Missionary Society, has been in Belgian Congo to help with the production of a new 16mm color film (See note on "News Room," page 32). The photo at left shows Mr. Weesner, left, as he arrived in Coquilhatville, Congo, on January 8. Greeting him are Arthur M. Depew, builder for the United Society, and wife, a former U.C.M.S. trustee.

—Photo by Charles C. Mills

Missionary Worship Service

Theme: *The Light We Walk In*

April

Shows the Way

[*Directions for the leader: Use as background material for your worship setting a map of the Philippines showing areas of Disciples' work (See Southeast Asia Portfolio). For the foreground, use an open Bible flanked by lighted candles. The light of the candles should focus on the map, symbolic of the light of Christianity revealing its impact and influence on the islands.*

[*Select two good readers for the meditation, "In God's Guiding Light."*]

CALL TO WORSHIP:

Oh send out thy light and thy truth;
let them lead me,
let them bring me to thy holy hill and to thy dwelling!
Then I will go to the altar of God, to God my exceeding joy;
and I will praise thee with the lyre, O God, my God.

Psalm 43: 3,4

HYMN: "We've a Story to Tell to the Nations" *(Christian Worship: A Hymnal,* 530. *Stand to sing this hymn.)*

PRAYER OF THANKSGIVING:

"We thank Thee that Thy church unsleeping.
While earth rolls onward into light,
Through all the world her watch is keeping,
And rests not now by day or night.

As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent,
Nor die the strains of praise away."*

Amen.

MEDITATION:

In God's Guiding Light

Reader 1: In God's guiding light, for more than a half century, our missionaries have left home and loved ones and traveled over the blue waters of the Pacific to the Philippines.

Reader 2: In God's guiding light they and their Filipino co-workers have preached the gospel to the teeming crowds of Manila and cities to the north. They have preached to fishermen by lakes fringed with coconut palms. They have preached to God's children in deep forests and high blue mountains. They have preached in villages along rugged shores where lighthouses cast their beams across the sea.

Reader 1: In God's guiding light they have ministered to the sick in hospitals. They have trained more than three hundred nurses, many of whom are rendering a great service in Christ's name.

Reader 2: In God's guiding light they have organized more than a hundred Christian Churches, established schools, trained ministers and their wives, Bible women, and lay workers. They have assisted with translating the Bible and the great hymns of the church.

Reader 1: In God's guiding light they have taught in daily vacation church schools, in youth conferences, in Bible training schools and colleges. They have helped to start the credit union movement in the Philippines. They have promoted Christian home and family life. They have cooperated in the work of the American Bible Society, the Union Theological Seminary in Manila, and the Philippine Federation of Christian Churches.

Reader 2: In God's guiding light great-souled Filipino Christians—our brothers in Christ—endured, in spite of persecution, privation and the terrible anguish of World War II. Some have gone to hear the Father say: "Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master."

Reader 1: In God's guiding light our missionaries and a great host in the Philippines are faithfully serving and "walking in the light." May these be numbered among the Kingdom's "endless line of splendor"!

HYMN: "The Light of God is Falling" *(Christian Worship: A Hymnal,* 486.) *This hymn may be sung as a solo or in unison, or it may be read in unison or read as a poem by a good reader.)*

LEADER'S STATEMENT:

We, too, are walking in the light. For us, too, it shines a guiding ray. Its beams brighten our common tasks until all of life grows holy. Every time we lift another's load, every time we stand firmly for the true and the good, every time we share in turning another toward the cross, the light shines more brightly and more purely.

May we now bring our offerings, as a symbol of our willingness to walk in the light, and of our longing to share that light with others.

OFFERTORY PRAYER:

O God, the Father of lights, we praise thee for the light of this hour. Stir the hearts of thy people that by their prayers, their gifts and their labors, they may have part in the spreading of thy gospel over all lands and the islands of the seas, through Jesus Christ, our Lord. Amen.

OFFERTORY HYMN:

"Jesus Shall Reign Where'er the Sun" *(Christian Worship: A Hymnal,* 527)

BENEDICTION:

"God be merciful unto us, and bless us, and cause thy face to shine upon us; That thy way may be known upon earth, Thy saving health among all nations, through Jesus Christ, our Lord." Amen.

—DAISY MCLIN HUBER

*"The Day Thou Gavest, Lord," by John Ellerton.

In Memoriam

Mrs. Carrie (Spencer) Corrie, Jan. 14, Harrisburg, Ill. After years of active service in First Christian Church, she will be missed by her church, Sunday school class and Christian Women's Fellowship. Her husband died Nov. 21, 1956.

Mrs. Mary Hale, Dec. 3, 1956, Ashland, Oregon. She had been a member of missionary societies for over 40 years and had the longest active membership in the Church of Christ here. She was faithful in the service of her Lord.

Mrs. Elizabeth Phillips, Feb. 14, 1956, Sharon, Penn. A member of Central Christian Church and C.W.F. for many years. She was in ill health for a number of years. Age 83.

Mrs. Anna Beard, July 2, 1956, Sharon, Penn. A faithful member of Central Christian Church all her life. She served as deaconess and was a member of the C.W.F. for 49 years.

Mrs. Cora Deer Paris, Jan. 13, Franklin, Ind. A member of the Tabernacle Christian Church for many years. She was a devoted Christian mother and church worker.

George I. White, Jan. 19, Sarasota, Fla. Burial at Franklin, Ind. He was the oldest member of the Johnson County, Ind., Bar Association. Had served as Sunday school teacher and elder of Tabernacle Church at Franklin for years. Age 86.

Mrs. Lauretta Morgan Sellers, Dec. 29, 1956, Franklin, Ind. A graduate of Butler University in 1884, she became the wife of Robert Sellers, who for more than 50 years was a minister of the Disciples of Christ. Her long life was spent in Christian service. Age 94.

W. C. Cameron, Dec. 13, 1956, Greenville, Tex. Beloved caretaker for Central Christian Church, 15 years. He was devoted to the church and brought to his duties a spirit of genuine consecration.

Sam Preuit, Dec. 16, 1956, Greenville, Tex. Member of Central Church and a veteran of World War I.

Dr. J. W. Ward, Dec. 17, 1956, Greenville, Tex. For many years a deacon and trustee of Central Church and one of its most devoted and active members.

Mrs. Fred Horton, Dec. 31, 1956, Greenville, Tex. Devoted and faithful member of Central Church and active in its work until the very last.

Mrs. Joe Williams, Jan. 22, Greenville, Tex. A member of a pioneer family of Greenville and one of the leading spirits in the life and work of Central Church.

Ira W. McWhirter, Jan. 22, Greenville, Tex. A member of the Central Christian Church.

For Adult Mission Study

Theme

Southeast Asia

April

"A Good Look at the Philippines"

UNFAMILIAR words are hard to remember. We find we cannot pronounce them easily, and too often we just give up right then. Did you hear about the man who was listening to his wife as she practiced her part for the C.W.F. program the next afternoon? She stumbled over the name of a foreign place. After the second attempt her husband said, "Call it 'horse' and go on." Suppose that woman had followed her husband's advice and had said "horse" every time she came to a strange word. Nobody at her C.W.F. group meeting would have known what she was talking about!

Here is a chance to become familiar with some of the terms we are going to have to use in talking about the Philippines.

The Islands

PHILIPPINES—This is the name of the country. The people are called Filipinos. A woman of the Philippines may be called a Filipina. The adjective is either Philippine or Filipino. That is, one would speak of a Philippine costume, or of a Filipino costume. Either is correct. The Philippines are sometimes called "the seven thousand emeralds" because that is the way they look from the air. There are too many of these "emeralds" for us to learn the names of all, but there are a few we should know.

LUZON is the largest island in the archipelago. It is the island where Disciples' missionaries are stationed.

MINDANAO is the second largest of the Philippine islands. Most of its people are Muslims.

ORIENTAL NEGROS is one of the islands situated between Luzon and Mindanao. It is important to us because it is the island on which Silliman University is located. Silliman is supported by the United Church of Christ in the Philippines.

Tribes

The people of the Philippines belong to a great many different tribes. Disciples' missionaries have worked for the most part among people of the Isneg, *(iss'neg)* and Tinguian *(tin-gee-ann')* tribes. These tribes live in the mountain country of northern Luzon. Luzon is divided into provinces, as our states are divided into counties. The Isnegs live in the province of Apayao *(ah-pie-yow')* and the Tinguians live in the province of Abra *(ah'bruh)*. It is easier to get into Abra than into Apayao, although both these provinces are stretched out on steep mountain slopes and there are no roads but only trails and rushing rivers. The Tinguian people who live in Abra do not have so far to go to get down out of their mountains and into the lowland cities as do the Isnegs of Apayao. Consequently, they visit the lowland cities more often, more of their young people go to the lowlands for school, and on the whole they are less primitive than the Isnegs.

Most of us have seen pictures of the terraced rice fields of central Luzon, and we have heard of the skilled mountain people, the Igorots *(ee-go-rotes)*, who farm these terraces. Some of you will be using the color filmstrip, *Luzon Mountain Boy*, which is the story of a young Igorot tribesman.

Pushed back into the mountains of Mindanao are the people of the Bilaan *(bee'lah-ahn)* tribe, a primitive people who are not Muslim. We will become familiar with this tribe as we learn about the home mission work of the United Church of Christ in the Philippines. The United Church has sent a nurse and an evangelistic couple to work among the Bilaans.

Languages

A great many different languages are spoken in various parts of the Philippines. The two with which we are concerned are Tagalog and Ilocano *(tuh-gah'log* and *ill-o-cah'noh)*. Tagalog is the language spoken in the Manila area. Ilocano is spoken in the north. The tribal people of Abra and Apayao in the north speak their own tribal dialect among themselves, but they also use Ilocano.

Places We Should Know

MANILA *(muh-nih'luh)*—Capital of the Philippines, headquarters of most Protestant missions which have work in the Philippines, home of the American Bible Society, the Federation of Christian Churches, and Union Theological Seminary.

Manila is the only Disciples'-occupied station in southern Luzon.

LAOAG *(lah-o-ahg')*—One of the largest cities on Luzon island, located in the north, historically a major Disciples' mission station. Northern Christian College is located here. Many young people from the mountains come to Laoag to further their education.

VIGAN *(vee'gahn)*—Another city in the north, also on Luzon island. Here the Disciples conduct a much-needed Christian community center.

LAMAO *(luh-mow')*—The town in Abra mountain province where the mission high school is located.

KABUGAO *(kuh-boo'gow)*—The town in Apayao mountain province where the mission high school is located.

The worship theme for this month is "The Light We Walk in Shows the Way." This is a rough sketch of the worship setting suggested for use with the worship service which you will find in this same issue of WORLD CALL. Be sure to "read" the worship setting as you enter into your worship service. The purpose of the map, of course, is to remind us of the people of the Philippines, upon whom the light of God's love shines as it does on us. The open Bible reminds us that we have a "road map" to follow as we walk in the Way; and the candlelight is symbolic of the light of Christianity which shines on the islands, influencing even where it is not accepted.

The worship services for April, May and June were written by Daisy McLin Huber (Mrs. Allen R. Huber) who served, with her husband, as a missionary in the Philippines. Mrs. Huber knows and loves the Filipino people, and this love is reflected in the worship services she has prepared. These three worship services will be in WORLD CALL—the first in this issue, the second in the April issue, and the third in the issue for May.

You remember we called all our missionaries home from the Philippines during the depression? Mr. and Mrs. Huber were the first to be sent back to the islands in 1937. When World War II broke out and the Japanese invaded the Philippines, the Hubers were among those who were interned. Following a period of recuperation in the United States, they again returned to the Philippines in 1947 and stayed until ill health finally brought them home again. Work started by the Hubers, especially in the areas of Christian family life and Christian cooperatives, was firmly planted and continues. The Hubers are now serving a pastorate in Jackson, Ohio. Mrs. Huber is active, too, in state C.W.F. work.

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For biographical sketches of missionaries to the Philippines, see the Supplement which is in the program packet, *Our Stake in Southeast Asia.*

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Also in This Issue:

You will want to save the 3-page article on the mountain areas of the Philippines which is in this magazine. It will be particularly valuable with Program Five, "Training Christian Leadership."

There is also in this issue an article on the United Church of Christ in the Philippines. You will not only want to read it now, but you will want to save it for use with Program Six, "United Witness in the Philippines."

Youth and Missions

Southeast Asia in Festival

ONE peak rather than hundreds of miles of fairly level plains which surround it may capture the imagination of the viewer and stand out in his memory. In the study journey which youth are taking through Southeast Asia there should be a majestic peak, one striking and colorful enough to remain in the memory of youth for years.

A single occasion which is anticipated during the days or weeks of preparatory work may bring to a focus the impressions gained throughout the study and tower as a satisfactory and challenging climax. A festive evening in surroundings which suggest Southeast Asia may include food, fun and fellowship as well as information in keeping with the spirit of the occasion.

To give the festival proportions denoting importance, plan it for a fair-sized group of guests, not fewer than twenty or thirty. The Chi Rho Fellowship and the C.Y.F. may cooperate in the project. They may invite guests from other groups in the church. A church night dinner may be the time chosen.

Featured in the menu might be any favorite dish using rice as a chief ingredient. Tropical fruits could give another touch. Each country of Southeast Asia might be represented by one table which would be decorated in keeping with its name. Palms and clusters of bamboo would give atmosphere to the room.

Decorations for the tables might follow any one of several lines. The centerpiece might be a small model of a church in that country, perhaps surrounded by palms. Or it might be an easel carrying a sketchy map of the region, with the country represented filled in with bright color. Or the centerpiece might be a mirror, giving the impression of water, with a tiny wooded island in the center and one or two small boats near the shore. Or a small boat might be placed in the center of the mirror, which would be bordered by foliage.

Favors may be cut-outs suggesting these tropical countries. The patterns in *CYF Studies Christian World Outreach* offer a variety of objects. Or favors may consist of small easels, each bearing a picture of a missionary representing our brotherhood in Southeast Asia or of some outstanding Christian national. Clip from WORLD CALL and from other brotherhood periodicals.

If you use the Southeast Asia place mats, with the photographs of Christians of the countries, your decoration and program problems are largely solved. The booklet called *Face-Sketches* brings you stories of the persons pictured on the mat. You may have these told briefly at the time of the meal by persons sitting at appropriate tables. Or you may include some of the stories in an after-dinner story-telling round. In either case, invite guests to look at the picture of the subject as his story is told. Point out his country on the place mat.

For your program proper, you may introduce guests to a few young Southeast Asian Christians, using stories in *Face-Sketches, Day After Tomorrow,* and *Lands of Tomorrow.* You may prefer a play, even with parts read from the page. *Not by Might* is a powerful short play. *Jungle Prize* is also good. Take your guests to Southeast Asia through song. Teach "The Rice Planting Song," and one or two others.

—MARETA SMOOT

Mexico Youth Tour

June 26-July 18, 1957

THE youth tour, sponsored by The United Christian Missionary Society, gives our young people an opportunity to visit and to see for themselves work being accomplished by their gifts through C.W.F.F.

These tours are not only pleasure tours. They are real learning experiences. Those who make the tours become ambassadors of good will, not only to the peoples whom they visit but also to the churches from which they go. They bring home vivid impressions of mission work, which can be invaluable to their home churches and states.

After thirty years in the Congo, I know how difficult it is to get a real picture of a country just from the written page. The young people who have made these tours have become world Christians with the broadened outlook so needed in our world today. They have experienced Christianity at work in communities foreign to their own. They have been challenged by the scope of the work of the church. They have become young ambassadors for Christ and the outreach program of the church.

The church fortunate enough to send one of its youth on the tour finds itself with a live missionary project when it seeks to help with financial aid and to learn more of the field to be visited. Their young ambassador will report to local and other groups on what he has seen and learned. It is a splendid way to vitalize the outreach program of the church.

The 1957 tour begins at San Antonio, Texas, where the young people will have a social evening at our Mexican Christian Institute. This should put us in a favorable mood for what we shall see in Mexico.

Our first stop in Mexico will be San Luis Potosí. We shall spend four days there getting acquainted with the young people and the work of the mission. We hope to arrange a two-day work project for the members of our tour. We shall visit churches, hospitals and schools. We shall also visit some of the more interesting historical places of Mexico.

Our tour will take us to Mexico City where we shall see many landmarks of the past: pyramids, floating gardens, old churches, government buildings and the university. It will be a busy three weeks and very profitable.

Those making this trip will have a rich experience, and the churches making possible the trip will share in its values. Some of the churches which have had young people go on these tours are placing the tour in their budget and making it an annual affair. They are finding it one of the most rewarding experiences in their church life.

—H. GRAY RUSSELL

Fiestas in Mexico occur throughout the year as special days call for celebration.
—Photo by Walter Reuter

Book Chat

(*Continued from page* 18)

chisms that leaves one with this impression. His advice on the place of the Scriptures in counseling seems natural and useful: While we do not think he has succeeded well in integrating his counseling and theology, this book has much valuable material for the pastoral counselor.

EVERY minister should read Howard J. Clinebell, Jr., on *Understanding and Counseling the Alcoholic.* The ordinary man takes so many *a priori* judgments into alcoholic situations that a book like this—scholarly, balanced and thorough—has been much needed. The book is divided into three logical parts: first, understanding the problem of alcoholism; second, the religious approaches to alcoholism; and third, the minister's approach to alcoholism. The first need is that of understanding. Is alcoholism a moral, social or pathological problem? This question needs to be faced intelligently and without prejudice or partisanship. Then if some tentative decision can be reached on this point, what are the resources of religion? Here the author explores the possibilities in the Emmanual Movement and Alcoholics Anonymous.

He has a further important chapter which he calls the "Psychodynamics of a Religious Approach to Alcoholism." In this he suggests the dynamic nature of alcoholism and the dynamic nature of religious experience and how one can be substituted to defeat the other. The third section of the work of the minister in this field offers a good practical guidance in a most baffling field of counseling endeavor.

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Books Mentioned in Book Chat

THE BIBLE AND THE HUMAN QUEST, by Algernon Odell Steele. New York. Philosophical Library. 240 pp. Price, $3.75.

HOW TO READ THE BIBLE, by Frederick C. Grant. New York. Morehouse-Gorham Co. 168 pp. Price, $3.00.

THE WHOLE GOSPEL FOR THE WHOLE WORLD, by Alan Walker. New York and Nashville. Abingdon Press. 128 pp. Price, $2.00.

THE PULPIT REDISCOVERS THEOLOGY, by Theodore O. Wedel. Greenwich, Conn. The Seabury Press. 182 pp. Price, $3.50.

COUNSELING AND THEOLOGY, by William E. Hulme. Philadelphia. The Muhlenberg Press. 250 pp. Price, $3.75.

UNDERSTANDING AND COUNSELING THE ALCOHOLIC, by Howard J. Clinebell, Jr. New York and Nashville. Abingdon Press. 252 pp. Price, $3.75.

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A HISTORY OF ATLANTIC CHRISTIAN COLLEGE; by C. C. Ware. St. Louis. Bethany Press. Price, $4.00.

"Culture in Coastal Carolina" is the subtitle of this history of Atlantic Christian College at Wilson, North Carolina. The special qualifications of author Charles Crossfield Ware are reflected in this interesting medley of Tarheel history, regional Discipliana, and intimate life story of a fifty-five-year-old Disciples' institution. Mr. Ware, long-time state missions secretary and a former business manager of Atlantic Christian College, is now curator of the Carolina Discipliana Library and the author of five other historical books.

The management of a small church college is like "tight-rope walking at high suspension," and the resulting thrills and spills make a typical chronicle of many individuals dedicated to the success of an ideal. Coeducational from its incorporation in 1902 upon the merger of several older seminaries, Atlantic Christian is now an "A Grade" four-year liberal arts college with a fine modern plant and an enrollment limited to 650. It has an impressive record of influence for Disciples in Georgia and the Carolinas, having consistently for years trained as many as half of the Christian church ministers in North Carolina.

—ALLEAN LEMMON HALE

RAND MCNALLY BIBLE ATLAS. Text by Emil G. Kraeling. Chicago. Rand McNally and Co. Price, $8.95.

Rand McNally and Company, which has been producing maps and atlases for a hundred years, has published a new 488-page "popular" *Bible Atlas* for the church and home.

Although the book contains some forty pages of striking color maps, its chief value seems to be in its hundreds of pages of illustrated text which give an up-to-date picture of the geography and outline the history of the Bible lands. Maps and data about the Dead Sea Scrolls add to the volume's usefulness.

Comparatively small in format (7 x 10 inches), the atlas is of "desk size" and has an excellent index.

PATHWAYS OF THE INNER LIFE, edited by George A. Barrois. Indianapolis. The Bobbs-Merrill Co. Price, $5.00.

Here is a well-conceived anthology of mysticism which quotes from the best of thirty-three of the world's great mystics. Among these are Augustine, Savonarola, Brother Lawrence, John Fox, Rufus Jones and Albert Schweitzer. These and others are seen as men who through the centuries sought after God and found him and recorded in imperishable words the story of their quests. The editor, a native of France, now teaches at Princeton Seminary. His introduction is illuminating as are the introductions to the seven historical groupings of the mystics such as The Late Medieval Period and The Last Fifty Years. For the most part he lets these great men of the spirit speak in their own moving words.

DAY IS DAWNING, *The Story of Bishop Otto Dibelius.* Philadelphia. The Christian Education Press. Price, $3.50.

This is not a comprehensive biography of Bishop Dibelius and yet it is the story of the courageous German churchman in relation to the changing times in which he has ministered. Dibelius has lived through perilous and demanding years in the Germany of the Kaiser, the Weimar Republic, Hitler, and the post-World War

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II era. Through all he has maintained an integrity which is reflected in these pages. The Foreword is written by James E. Wagner, president of the Evangelical and Reformed Church.

PRIVATE DEVOTIONS FOR HOME AND CHURCH, by John Joseph Stroudt. Philadelphia. The Christian Education Press. Price, $3.00.

Here is a book of faith for personal and family devotions which draws on the devotional literature of many peoples—Huguenot, Dutch, German, and others. The six sections include Private Prayers for Public Worship, Private Sunday Devotions for Families, Family Prayers for Morning and Evening, Prayers for Family Life, Prayers for the Inner Life, and Prayers for Special Occasions.

Book of the Month

THE GROUP WORKSHOP WAY IN THE CHURCH, by Paul F. Douglass. New York. Association Press. Price, $4.00.

The Commission on the Promotion of Christian Literature recommends to laymen and ministers *The Group Workshop Way in the Church,* by Paul F. Douglass. This book was selected for March reading by Prof. James Blair Miller of the Butler School of Religion, Indianapolis. In commenting on the book, Dr. Miller says:

"The church, as a local fellowship, is usually viewed and considered on the basis of individual members who make up its life. This unique book, written specifically for use by Christian leaders in the local church, considers the local church from the standpoint of the many board, committees and planning groups which carry responsibility for the life and work of the local church. It is a thrilling discussion in nontechnical language of the spiritual power that can be experienced and the spiritual growth that can come to church members as they serve in the groups which carry out the church program."

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Publications Received

THROUGH TROUBLED WATERS, by William H. Armstrong. New York. Harper & Brothers. $2.00.

THE HOLY FIRE. The Story of the Early Centuries of the Christian Church in the Near East, by Robert Payne. New York. Harper & Brothers. $5.00.

THE CORE OF THE BIBLE. Arranged by Austin Farrer. New York. Harper & Brothers. Paper, 95 cents.

CASE HISTORIES, by Paul N. Varner. Columbus, Ohio. The Wartburg Press. $2.50.

CRISIS IN COMMUNICATION. A Christian Examination of the Mass Media, by Malcolm Boyd. New York. Doubleday & Co. $2.95.

THE CHRISTIAN YEAR. Days and Seasons of the Church, by Edward T. Horn, III. Philadelphia. Muhlenberg Press. $3.75.

THROUGH THE YEARS, by William Clayton Bower. Lexington. Transylvania College Press. $2.00.

PATHWAYS OF THE INNER LIFE. Edited by Georges A. Barrois. Indianapolis. Bobbs-Merrill Co. $5.00.

INSPIRING TALKS TO JUNIORS, by Marion G. Gosselink. Boston. W. A. Wilde Co. $2.50.

A TREASURY OF STORIES—ILLUSTRATIONS—EPIGRAMS—QUOTATIONS, for ministers and teachers, by Herbert V. Prochnow. Boston. W. A. Wilde Co. $2.00.

WE WITNESS TOGETHER. A History of Cooperative Home Missions, by Robert T. Handy. New York. Friendship Press. $4.00.

MOSES AND EGYPT. The Documentation to the Motion Picture, *The Ten Commandments,* by Henry S. Noerdlinger, with an introduction by Cecil B. de Mille. Los Angeles. University of Southern California Press.

PRIVATE DEVOTIONS FOR HOME AND CHURCH, by John Joseph Stoudt. Philadelphia. The Christian Education Press. $3.00.

DAY IS DAWNING. The story of Bishop Otto Dibelius. Philadelphia. The Christian Education Press. $3.50.

GOD CAN TRANSFORM THE WORLD, by Anne S. White. Boston. Christopher Publishing House. $2.00.

Audio-Visual Suggestions

WHAT PRICE VICTORY. This is a new production by Cathedral Films based upon an incident in the life of Isaiah Thomas in Boston in the period of the American Revolution. Thomas, a printer, sacrificed home and personal fortune in order to follow his deep convictions. He exhibited courage born out of strong ideals. The film could be used with youth or adult groups for general programming to show how in a period of stress and tension, courage and sacrifice are necessary in the living of one's ideals. Although based on a secular historical story, it has implications for spiritual convictions. 30 min.; B&W; rental, $9.00.

(Order from Audio-Visual Services, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana, or Christian Board of Publication, P. O. Box 179, St. Louis 3, Missouri.)

FOR FAIR PLAY. This film was produced by the Pennsylvania Commission on Industrial Race Relations to emphasize fair employment practices. It deals in general with race relations but places an emphasis upon employment. It is a story of a man who discovers the hardship which his neighbor faces in the securing of a job which will enable him to use his skill and ability. Through personal interest and special effort, employment in an important industry is opened to persons of all races. Film is suitable for adult or youth groups. 30 min.; B&W; rental, $3.00.

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Three Disciples Serve in Nepal

U.C.M.S. Missionary Nurse and Two Indian Workers Serve as Part of International, Cooperative Team

THIRTY-three missionaries from twelve societies in seven countries are on the staff of the United Mission to Nepal, one of the newest cooperative ventures in which Disciples of Christ participate. Among this number are three Disciples.

This picture of the staff of the medical mission is presented in a recent report from Kenneth L. Potee, missionary to India with The United Christian Missionary Society. According to the report, nineteen workers serve at Kathmandu, capital of the isolated Nepalese kingdom, which lies to the north of India. Three serve in Bhadgaon, ten at Tansen and one at the Dhankuta District station.

The three Disciples on the staff work at Kathmandu. Miss Elizabeth Hill of the United States represents the United Society. Miss Chandrakumari Jakau and Miss Alice George represent the Disciples' churches of India.

In addition to missionaries from the United States and India there are workers from England, Switzerland, Canada, Sweden, and Norway. Missionary societies represented, in addition to the United Society, include the Regions Beyond Mission; the Methodist society; the World Mission Prayer League; the Mennonite, Baptist and Presbyterian societies; the Zenana Bible Medical Mission; and the Wesleyan Methodist Society.

Reports on Other Personnel

Mr. Potee reports that other personnel on the staff, who do not have missionary status, include three Indian nurses, three Nepalese, three laboratory trainees, and three midwife trainees at Kathmandu; and eight Nepalese trainees and assistants at Tansen.

The base of operations for the United Mission is Shanta Bhawan hospital—"Home of Peace"—in Kathmandu. This is a three-story quadrangle of forty rooms surrounded by a fifteen-foot wall. The building is one of many palaces in the capital and was built twenty-five years ago as a home for members of the royal family.

Twenty staff members live in Shanta Bhawan. The rest of the space is given over to a fifty-bed hospital and clinic. Three doctors serve the many patients who come for treatment. Miss Hill, the missionary sent by American Disciples, is in charge of the delivery and operating room at the hospital.

Until recently, mountainous Nepal had been largely removed from the mainstream of civilization because of geographical isolation and the policies of dictatorial rulers. In recent years, following a four months' revolution in 1950-51, the way has been opened to both internal improvements and contact with the outside world. The United Mission is the first Christian enterprise to gain entrance to the small Himalayan kingdom. The extreme need of the people for medical treatment has been cited as the cause for this change in Nepalese policy.

Dr. Robert Fleming, who, with his wife, was instrumental in setting up the United Mission, writes in the Methodist missionary monthly *World Outlook* that Nepal is a "cultural crossroads." Buddhism comes from the north and Hinduism from the south. Now more than a hundred Americans live in the kindgom, and the United Mission is bringing Christianity into the lives of many people for the first time.

Dr. Fleming reports that although medical work has been the only field of activity thus far, the United Mission plans to open schools as soon as funds and personnel are available.

Aid To Government

Federal Leaders See N.C.C. As Vital Source of Guidance

A DETAILED report of the contacts the National Council of Churches has with Federal government—"of such variety that it is difficult to classify them"—was given to the Council's general board at its recent meeting in Los Angeles by Roswell P. Barnes, associate general secretary. The report was entitled, "The National Council of Churches in Relation to Government,"

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and was the first report of its kind since the Council was formed six years ago.

"Our significant role," he asserted, "is to remind government leaders that the state is not morally autonomous, but subsists under the governance of God; that they and we together are trustees of a national heritage that rests upon religious grounds and sanctions; that they are accountable to God as well as to constituencies; and that God gives light and strength to those who are obedient to His will and put their trust in Him."

Dr. Barnes said that government officers are subject to so many pressures from so many sides that "they frequently express appreciation for the concern and counsel of representatives of the churches who are disinterested and help give right perspective."

Less Formal Contacts Vital

Informal conferences, telephone conversations and correspondence between officers of government and the staff of the National Council, Dr. Barnes said, are greater in volume and probably more important in consequences than formal, publicized contacts.

"This type of contact is desirable because it does not require the statement of one official position but most frequently involves the exchange of information and opinions which are mutually helpful. Officers of government have discovered that the facts given them with regard to the churches and their programs by the staff of the National Council have been generally reliable and useful. Increasingly the initiative in the exchange of information comes from officers of government," he said.

In general, he said, the contacts with the Federal government fall into six categories: 1. pastoral relationships; 2. exchange of information and advice; 3. comments on decisions of the judiciary; 4. assistance to constituent churches in their contacts with government; 5. consultation with officers of the executive branch; 6. presentation of concerns and positions of the constituent churches, as represented in National Council action, in connection with the legislative process.

Specific Matters for Consultation

Some specific matters on which the National Council has been consulted or about which it has voiced sentiment include the omission of the usual religious liberty clause from the draft treaty of friendship and commerce with Haiti; negotiation between U.S. and Spanish governments with regard to marriages of Americans in Spain; infringements of religious liberty in Colombia; and administration of the refugee relief act, in which Church World Service, relief arm of the National Council, has a large share in the settlement of refugees in the United States.

Council officers and church leaders occasionally meet with U.S. ambassadors to share insights with regard to cultural and missionary situations in the countries to which they are accredited.

The National Council of Churches is supported by thirty American Protestant and Orthodox communions, including churches of Disciples of Christ.

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"Who Shall Separate Us . . . ?"

Women to Observe World Day of Prayer on March 8

By GERALDINE SARTAIN*

YOUNG girls in Belgian Congo, in Beirut, in Cairo, in Hong Kong, and in Korea who would never have the opportunity to linger on the campus of a college, will enroll this year—because of World Day of Prayer on March 8.

Women will gather in Peru to study Christian family life—because the seventy-first observance of World Day of Prayer will be dedicated to world brotherhood.

Needy Eskimos, Arabs, Navajos, American migrants and Asians will receive loving help because one day in the year is set aside under the sponsorship of United Church Women in the United States to unite all Christians in a bond of prayer and to present offerings for their many projects. United Church Women, representing some ten million American women, is a general department of the National Council of Churches.

Miss Elsie I. Sweeney of Columbus, Indiana, a member of Disciples of Christ, is national chairman of the 1957 World Day of Prayer observance.

Literacy, higher education, day care centers, vacation church schools, scholarships, bookmobiles, teacher training and services ranging from a model kindergarten in Okinawa to family night programs in a village hut in Angola, West Africa, will be carried out because in more than sixty languages and 1,000 dialects in 145 areas on six continents women kneel to pray and rise to act.

25,000 Communities in U.S.A.

In the United States alone, more than 25,000 communities will participate. Women will assemble in factories, power plants, department stores, schools, hospitals, chapels, homes and in small churches and large cathedrals. The prayerful vigil will follow the full swing of the sun in the heavens, with no break during the twenty-four-hour span. As day dawns on that March morning over the tropical verdure of the Fijis and Tongas just west of the International Date Line, the first among the prayers will be said by majestic Queen Salote and her subjects. As the sun sinks behind the snow-whitened mountains on St. Lawrence Island in the Bering Sea the global prayer will be complete.

In announcing the day, Miss Sweeney declared:

"The yearnings of men and women suffering behind the Iron Curtain sound loudly this year. Through our globe-encircling prayer and our offerings, we hope to make the meaning of brotherhood—of one world—come closely home to all Americans and to those who need help around the world.

"World Day of Prayer had its roots back in 1887 when Presbyterian women designated a day of prayer for home missions and in 1889 when Baptist women chose a day of prayer for foreign missions. By 1920 Canadian women joined, and seven years later the day was observed in foreign lands. In 1947 United Church Women assumed sponsorship of the service."

The theme of the service this year is taken from the text of Romans 8:35, "Who shall separate us. . . . ?" A special service of worship, available through the National Council, is written each year. This year it was prepared by Mrs. Bela Vassady of Lancaster, Pennsylvania, a refugee from Hungary before the present crisis there. Because of her own personal experiences, hiding in cellars during the siege of Budapest at the end of World War II, the service she has written voices the prayers of Christians who today are destined to live behind so-called "Curtains" and mirrors the hopes of all people suffering oppression and want.

*Miss Sartain is on the staff of the public relations office of the National Council of Churches.

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We Would Be Building

American Disciple Serves Refugees in Germany And Finds that It Is Difficult to Forget Them

By ROY GRIGGS*

"*AUFSTEHEN!*" "*Aufstehen!*" ("Get up!" "Get up!") These words suddenly broke the early morning silence. Wearily, twenty-seven young people dragged themselves out of their beds.

It was late evening when they had arrived. Everything seemed strange as they crowded against the rain-spattered windows, curiously watching the countryside. They saw a depressing sight against the dark gray sky. Torrents of rain were falling.

In this refugee camp in northern Germany with its rows and rows of low, green barracks along muddy roads, this group of young men and young women from six countries were to live for a month, as part of the World Council of Churches' work camp program.

By mid-morning the sound of hammer and saw echoed through the barracks, as young people from Denmark, Holland, Japan, England, Germany and the United States started to work in the camp for five hundred Latvian refugees.

The backgrounds of the campers were varied, ranging from teaching to factory work. For a month, however, they worked side by side remodeling forty rooms in the barracks. While half the group put up new plasterboard, hung wallpaper and painted, the other half remodeled a long barrack to be used as a community hall. They did everything; they even helped in the kitchen. In the midst of it all they found a certain satisfaction that they were in a small way expressing concern for people about whom most of the world was unconcerned.

Life in the Ohmstede Refugee Camp is not pleasant. The people are lonely. Many disabled persons do not qualify for emigration to other countries. The young and healthy leave for new opportunities in other lands. The old and afflicted stay to live out their years in this refuge for the "homeless."

In the beginning it was difficult to feel a part of the camp life. Cultural, economic and religious barriers were magnified. The strangeness of the situation contributed to a sense of separation rather than of fellowship. But gradually the barriers began to melt away.

As the group worked in the barrack homes, a closeness developed to surmount difficulties of language and background. An elderly lady brought berries from her garden. A young widow offered a Bible marker she had made. A teen-age boy volunteered his services.

Acts of Appreciation

They were small acts, but nevertheless they were indicative of an appreciation which the people could not express in speech. We understood. We felt ashamed to go back to so much when these people had so little.

In order to draw the refugees out of their quarters, this international work camp group staged talent shows, conducted ecumenical worship services, and arranged programs illustrated with colored slides. The whole camp was invited.

The response throughout the camp was encouraging. The young people reacted first. They joined the group in sports and frequently visited the work sites. Families invited members of the group for Sunday dinner. There were other positive reactions. The barriers slowly were disappearing.

During the last two weeks the spirit of real community living seemed to have been achieved by the campers. The work took on greater significance as if a new purpose had been found. No longer was this international group of young people merely driving nails and sawing boards; they were building for those toward whom they felt a tie of Christian fellowship.

They soon found that a sincere smile or handshake conveyed quite adequately what

*Mr. Griggs is a student in The College of the Bible, Lexington, Kentucky. The work camp program in which he participated is aided by Disciples of Christ through their annual Week of Compassion offering.

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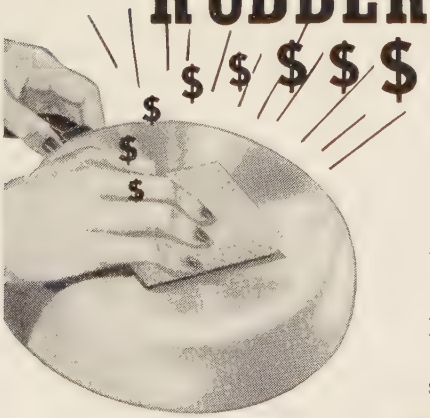

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they had to say to each other and the language barriers became less important. The diversity of cultural backgrounds faded insignificantly as the group working under the auspices of the World Council became more aware of their part in this new community of fellowship.

When we left, Ohmstede Refugee Camp still provided a miserable existence for its five hundred inhabitants. Even though a few of the homes were repainted and papered and the fellowship hall was remodeled, the people still looked to a future filled with anxiety and insecurity.

The young people of the work camp have returned to their homes. Yet they are always haunted by the memory of what they saw there—rain falling on a muddy road . . . rows of crude green barracks . . . eyes with empty looks.

These things will be difficult to forget.

Women of the Filipino Church

(*Continued from page* 33)

Panfila Babista—*Worker with Children*

Flowers and children are the special interests of Miss Panfila Babista. She felt the call of Christ when she was eight years old and was baptized. She has lived close to the church ever since and has drawn many of her family and friends to Christ.

She was trained as a deaconess in the Ellinwood Bible School and studied for eighteen months in the United States. She directed the outstanding kindergarten in Lucena, Quezon, church for many years.

World C.W.F. Prayer Topic for March

GREAT BRITAIN. Pray for Mrs. Chas. Green, president of World C.W.F.; that the small local groups of the British C.W.F. may be strengthened and encouraged as they meet together in annual conventions in Scotland and England; that the newly formed Ministers' Wives Fellowship may develop so as to be a power and inspiration.

She has helped in the development of Filipino materials for Sunday school, weekday education, and daily vacation Bible schools.

She was chosen to serve as executive secretary of women's work for the national women's organization of the United Church of Christ. But she felt the call of her "first love" and returned recently to the position of director of children's work for the United Church of Christ.

Doctora Josefa Ilano

In the Philippines are many professional women who give Christian service generously. Dra. Josefa Ilano is one of these. She serves as chairman of the Department of Public Welfare of the United Church and as chairman of the medical committee.

She became a Christian at the end of her first year at Silliman University. After the second year she transferred to the

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University of the Philippines to take up medical studies.

Dra. Ilano was resident physician in Mary Johnston Hospital, 1927-33, working closely with Dr. Rebecca Parrish who influenced her toward medical missionary work. When she established her own private practice in 1933 she opened a home clinic for the poor people in and near her village. At one time she left her busy practice and took part in a clinic for the Bilaans in southern Mindanao.

After the war she was chosen to be a member of the East Asia Christian Fellowship Team which made a speaking tour of 300 cities and towns in 36 states of the U.S.A. She attended the meetings of the International Missionary Council and the United Council of Church Women. The Japanese, Chinese and Filipino women of the team, representing countries that had been enemies, lived, traveled and witnessed together to bring Christians in the East and West closer together. Dra. Ilano recently participated as the Filipino representative in a conference of Christian medical leaders of Southeast Asia to evaluate present work and plan for the future.

Problems and Hopes

These Filipino church women see the two outstanding problems of their church as stewardship and leadership. Self-support is being developed, but to increase local resources and giving to union and missionary causes is very important. The Filipino church can well be proud of its leaders, but they see there are not yet enough of them to furnish pastors and deaconesses for the churches and leaders for evangelistic, missionary and administrative positions.

These women dream that the Filipino church will become the great missionary church of Southeast Asia. They want it to expand its nurture of children and its impact on family life. They hope for an increase in membership, more church buildings and beautification of churches.

What do they think of their relation with the world church? "The Filipino church should become part and parcel of the universal church." These are the words of Mrs. Santos, but the others expressed the same idea. Participation in federation and union in the Philippines has whetted the appetites of Christians here for more fellowship. The women of the Philippines are now joining hands with their sisters in all lands in Kingdom-building.

Lit-Lit Launches Program to Halt Communist Inroads

A BROAD program to produce more literature for millions of the newly literate in world areas where Communist propaganda is making inroads will soon be under way, a literacy expert has announced.

The program was presented at the annual meeting in New York on February 1 of the Committee on World Literacy and Christian Literature. Popularly known as Lit-Lit, the organization is a committee of the division of foreign missions of the National Council of Churches.

"We are not on the defensive where Communist propaganda is concerned," said Floyd Shacklock, executive director of Lit-Lit, "but literacy can be dangerous. The newly literate simply must have more and better materials to read which link Christian principles to the fields of knowledge being opened to him."

The recent receipt by the Lit-Lit committee of a legacy of $75,000 will speed the whole program, Dr. Shacklock declared. To be known as the Gertrude H. Weller Fund, part will be used to train personnel for the stepped-up literacy program.

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Here and There . . . With *World Call*

Dear World Call Reader:

There is no way of knowing how far all the letters that come to my desk would reach if placed end to end, but some of them reach deep into my heart. Such a one came from *Mrs. D. L. Gilbert* of Moorhead, Minnesota, with an order for a subscription for *Mr. and Mrs. Charles Strnad,* 929 N. Franklin, Philadelphia 23. The letter told a little of the story of this family from Czechoslovakia.

After the Russians took over their country, the Strnads escaped from Prague to West Germany where they lived for ten years. When they arrived they had only the clothes on their backs, and their only shelter was a cellar. A baby was on the way and they needed help desperately.

Church World Service stepped in, and in the pocket of a coat given them, the Strnads found Mrs. Gilbert's name. They wrote to her, and she and her mother sent food, clothing, household necessities, etc. Mrs. Gilbert's mother died six years ago, but Mrs. Gilbert continued to send boxes to the Strnads. She used World Calls for packing and also to provide reading matter, for she knew these two people who loved to read had little access to periodicals. The Strnads are well educated and Mr. Strnad speaks five languages. Mr. Strnad wrote that World Call was the finest religious magazine he had ever seen, and that it had given him an idea of the church at work in the world in a way he had never dreamed.

Last fall, Church World Service brought the Strnads to this country. Mr. Strnad has a job, though they are not sure that it is permanent.

We are grateful to Mrs. Gilbert for telling us about these friends from overseas, and I am sure the readers of World Call join me in sending them greetings and good wishes and saying, "Welcome to America!"

And then there was that heart-warming order for twelve subscriptions from *Mrs. Eva Miller,* Hampton Park Church, Toledo. A note on the order indicated that they were a gift from the church to the new church at White Swan, Washington, on the Yakima Reservation. Such expressions of appreciation for the value of World Call in the life of a church are deeply gratifying.

We are also pleased with a notice in Michigan's state paper, *The Christian Banner,* which told of the ingenuity of *Mrs. Fred Bowman,* World Call secretary at Dowagiac. Mrs. Bowman, who is unable to leave her home, made a tape recording of her message to the C.W.F. about the importance of reading World Call, and had it played at the next meeting. Isn't that a clever idea?

It isn't always possible for a World Call secretary to attend all of the many meetings in a church where a brief presentation would serve to introduce World Call to those not familiar with it. A tape recording could do the job and the novelty of it would certainly make it effective.

And now I'm all out of space, so I'll see you next month.

Sincerely,
Evylin R. Gribble
National World Call Secretary

Blake Urges Support of Church Colleges

THE president of the National Council of Churches has called for a re-birth of Christian scholarship in the United States. Eugene Carson Blake, in an open letter to leaders of Protestant communions, declared that in the church colleges the churches are committed to a "continuing alliance of scholarship and faith."

He urged them to "take steps now to see that church members and the general public are made aware of the importance and the needs of Christian higher education."

Dr. Blake commended those organizations who "are now bending their efforts to the strengthening of the colleges and universities of the nation.

"Such an effort," he pointed out, "challenges the Christian churches to a similar concern and effort."

Dr. Blake reminded the leaders that higher education had long been a particular concern of Protestantism, that the first U.S. colleges were church colleges, and that until recently the great majority of colleges and universities were church founded.

"Protestantism was born in an intellectual revival," he stated. "It was the scholars who made the Reformation a true turning point in modern history."

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes July 1, 1956, to December 31, 1956, Compared with July 1, 1955, to December 31, 1955

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1955-56	1956-57	1955-56	1956-57
Churches	$772,051.94	$811,660.90	$164,536.33	$195,657.18
Sunday Schools	163,720.17	151,577.65	7,768.36	8,737.73
Christian Women's Fellowships	549,979.68	588,964.47	14,957.07	22,517.01
Guilds	18,426.68	19,005.37	1,118.65	1,304.90
Youth Groups	32,507.12	34,964.99	644.58	576.00
Children's Groups	4,614.05	3,962.24	1,267.88	1,094.89
Individuals	9,416.38	9,449.90	27,740.64	30,887.74
Love Gifts	3,691.82	5,966.82		
Grand Totals	$1,554,407.84	$1,625,552.34	$218,033.51	$260,775.45
C.W.F. and Guild Totals	$ 568,406.36	$ 607,969.84	$ 16,075.72	$ 23,821.91

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $71,144.50.

Last Column

Take Time

TAKE time to work—it is the price of success. Take time to think—it is the source of power. Take time to play—it is the secret of youth. Take time to read—it is the foundation of knowledge. Take time to worship—it is the highway to reverence.

Take time for friends—it is the source of happiness. Take time to love—it is a sacrament of life. Take time to dream—it hitches the soul to the stars. Take time to laugh—it is the singing that helps with life's loads. Take time to pray—it helps to bring God nearer and washes the dust of earth from our eyes.

—Author unknown

A middlin doctor is a pore thing; and a middlin lawyer is a pore thing; but keep me from a middlin man of God.

—From Owen Wister's *The Virginian*

The Ironer

Little Susie, four years old, was busy ironing her dolly's new gown one Sunday.

Her baby sitter remonstrated, "Don't you know it's a sin for any work to begin on the Sabbath?"

Susie looked up calmly and answered, "Now don't you suppose the good Lord knows that this little iron isn't hot?"

Slot-machine Religion

It is a cheap slot-machine religion that is used as a means to an end rather than an end in itself. Would you like to have peace of mind? Try religion. Would you like to get along better with members of your family, with those with whom you work at the office? Religion might help. Would you like to have a healthier body, a healthier mind? Try religion.

Don't misunderstand me. Religion does give peace of mind; it does provide better relationships; it does mean healthy minds in healthy bodies. But religion is not a means to anything other than the presence of God. We should seek God, not for what we can get out of Him, but for what He can get into us. We should love our earthly fathers, not to increase our allowance or inheritance, but because of our appreciation and respect for them and because they are lovable. We should love God because of our love for the things God loves. We should seek to be used of God rather than seek to use God.

—Gaston Foote

Footnotes (Revell)

Rest

The summer sleeps; and winter lays
A clean, white blanket on her bed.
How good to know through cold, dark days,
She only sleeps, and is not dead.

Sometimes when winter months numb the breast
And all our work and plans seem vain,
This is God's way of giving rest,
And Hope, like spring, will come again.

—George E. Miller

Nashville, Tennessee

MALAGASANG church is building a parsonage. This congregation worships in a small frame building in densely populated Cavite near Manila, Philippines. The church people raised funds for their new parsonage with generous support from the layman who is shown watching the carpenters.

Evangelistic work in Cavite province is subsidized by The United Christian Missionary Society. You can help to encourage the growth and development of churches in mission areas through a United Society gift annuity agreement.

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